# The Living Church

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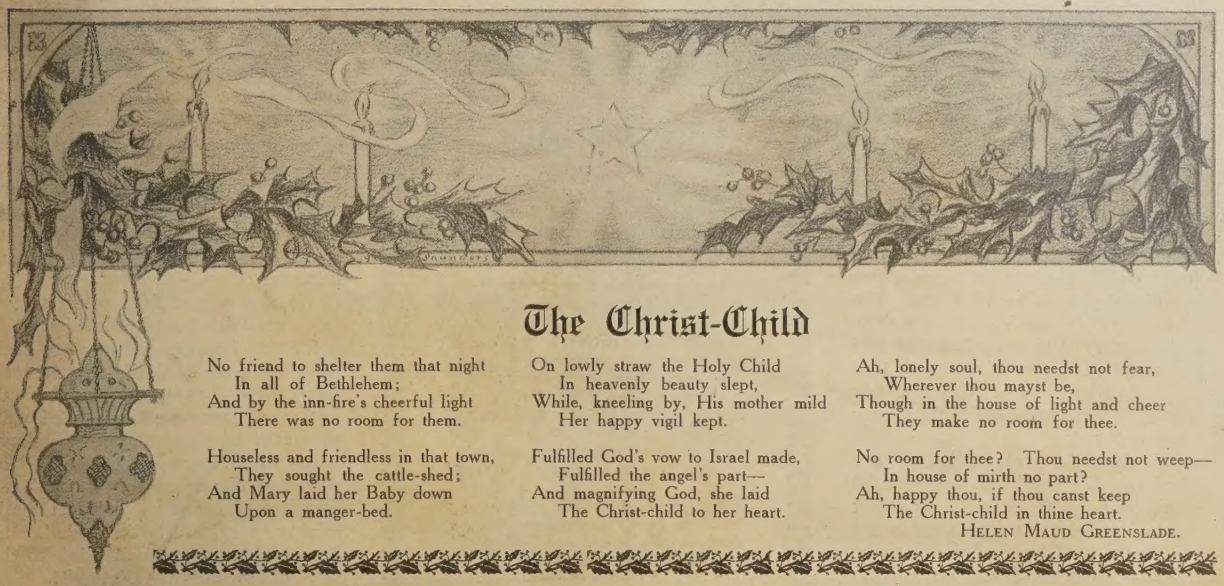
## The Christ-Child

No friend to shelter them that night
In all of Bethlehem;
And by the inn-fire's cheerful light
There was no room for them.

Houseless and friendless in that town,
They sought the cattle-shed;
And Mary laid her Baby down
Upon a manger-bed.

On lowly straw the Holy Child
In heavenly beauty slept,
While, kneeling by, His mother mild
Her happy vigil kept.

Fulfilled God's vow to Israel made,
Fulfilled the angel's part—
And magnifying God, she laid
The Christ-child to her heart.

Ah, lonely soul, thou needst not fear,
Wherever thou mayst be,
Though in the house of light and cheer
They make no room for thee.

No room for thee? Thou needst not weep—
In house of mirth no part?
Ah, happy thou, if thou canst keep
The Christ-child in thine heart.

HELEN MAUD GREENSLADE.

## The Living Church

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## Ring Out, Glad Christmas Bells

Ring out, glad Christmas bells, to-day,
And tell the waiting world of peace,
Good-will that nevermore shall cease;
Your song shall cheer us on our way.

Ring out, glad bells, o'er land and sea,
Till all shall hear your message sweet.
Our loving hearts your strain repeat;
The Saviour comes to set us free!

Ring out, glad bells, in rapture ring!
Let earth and heaven join the strain
The ages echo back again;
Ring out the praise of Christ, your King!

MARTHA A. KIDDER.

Asbury Park, N. J.

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## THE WORD WAS MADE FLESH.

FOR CHRISTMAS DAY.

THE season we keep sacred in memory of our Saviour's birth is sweetened for us by many homely and fond associations—the memories of childhood and its rapturous joy in the exchange of gifts; the walk to church in the cold, crisp morning air to find it bright with holly and greens and lights; the foregathering of large families, the cheerful board at noon, "the old familiar faces." And the truths for whose sake the day is kept hallowed have their own special beauty; they are of the poetry of religion. The sheer sweetness and tenderness of the Gospel of the Nativity have captivated the imagination of men even in those sad instances where they have not won their faith. The story of Christ's birth is, we may say, the Gospel for children, for I fancy we oftenest begin to teach our little ones religious truth by telling them of the wondrous Child that was born of Mary in the inn stable of Bethlehem, while the shepherd's watched their flocks on the frosty Judean hillside in the cold starlight, and the mysterious magi offered their rich symbolic gifts in the humble stall, and the choir of angels was hymning the advent above. The King of Glory manifested as a little child, pathetically appealing for love and succor, is an exquisite truth that witnesses the love of the heavenly Father more winningly than any other notion.

It is right and good that our minds should dwell on the outward details of the blessed story. It ought not to be Christmas for us unless we have heard the Gospel of the Nativity and come to worship the Holy Child in the blessed sacrament of His love. It is a real selfishness that makes of Christmas only a day of feasting and pleasure. And, too, there must be a little sadness that so many of our Lord's children are content to have it so. Of course, also, we cannot keep Christmas alone; we cannot be merry alone; and we will best get the spirit of Christmastide into our hearts if we let our good will go out, not only in the circle of family and friends, but, by a little present here, a kindness there, a prayer offered for those friendless ones, dear to Christ, who cannot make much of a Christmas for themselves.

We ought to remember, too, that the Nativity, blessed and happy for us, meant for the Saviour the beginning of sorrows; that the birth at Bethlehem was just the first act of that redeeming life that ended on the Cross and was renewed in Joseph's garden at the Resurrection. Just as people often allow the holiday aspect of Christmastide to obscure the holy day, sometimes even when they love and reverence the beautiful story of the Nativity, they forget its great significance—the laying-aside by Jesus of the Father's glory to take upon Himself the painful flesh of man that he might win back to God-likeness man's sin-marred nature. As you re-picture the day at Bethlehem, you will recollect how silently, with how little commotion or notice, the great event took place; even the noisy travellers at the inn, a stone's throw away, were utterly ignorant, and probably would have been utterly careless if they had known. Angels sang triumphantly on high of peace and good will, but the world below did not know, did not care. God was made known to the few pure and faithful of heart. But so, even after nineteen hundred years, it is to-day. The angels sing on, and the faithful (alas! so much fewer than one should dare hope) gather to worship at the manger-shrine; but the world, though it calls its secular merry-making Christmastide, is still indifferent and careless. Surely, if we are of the faithful, we need to offer prayer for others, and to pray too for ourselves, that as we love the Lord we may know more of the Spirit that drew Him from His Father's throne.

L. G.

### Christmas-Tide

Come wreathe your fairest garlands
To deck our holy shrine,
Bring laurel, bough, and fir tree;
Twine holly, box, and pine;
Let merry bells at midnight
Ring out on frosty air,
And sing your gladdest carols
For Christmas, everywhere.

O'er Bethlehem of Judah
There shines a wondrous star,
The "watchers on the mountains"
Hear "tidings" from afar.
A herald, from heaven's gateway,
Proclaims a lowly Birth,
And choirs of sweet-voiced angels
Sing "peace, good-will," to earth!

For royal Branch hath budded
From Jesse's kingly stem,
And David's "Lord" and "Offspring"
Is born in Bethlehem.
The Son of God most holy
Has stooped to human birth;
Through lowly Virgin-mother
He brings "good-will" to earth.

The shepherds on the hillside
Have seen the wondrous star.
The Eastern kings are coming,
The Magi journey far.
Haste! princely house of Judah,
To seek your new-born King;
Come! Levi's royal Priesthood,
Your costliest offerings bring.

"Young men and maidens," lowly,
"Old men and children," sweet,
To Bethlehem's manger hasten,
And worship at His feet.
"O come ye all, come hither"
To kneel at Bethlehem's stall;
For, be ye high or lowly,
The Christ-Child comes to all.

ADELE CLERC OGDEN.

Wilton, Conn.

## "OUR FATHER . . ."

BY MARIE J. BOIS.

AS our eyes turn once more to the manger of Bethlehem, and again it is given to us to rejoice over the wondrous birth of the Saviour of the world, what is the special thought of our heart, what the special cause for rejoicing which this year stands out as it never did before?

As many hearts, as many answers, for it is the glorious prerogative of the eternal Truth to shine with myriads of wonderful rays, all different, yet blending in one harmonious whole, because they come from the same Source, even from above, from the Father of lights, with whom is no variableness, neither shadow of turning.

A new ray of light seems to fall this year with peculiar brilliancy on the two so familiar words, often carelessly and mechanically repeated by us in our daily prayers, "Our Father." A special message is flashed and reaches the innermost recesses of our hearts; a Christmas message full of new and deeper meaning, words of love and of unspeakable joy: the Almighty and everlasting God, the Lord of heaven and earth, is also the God of love, "Our Father"! Who but the Babe of Bethlehem, the Incarnate God, could have given us such a proof of His love! Who else would have satisfied the cravings of the human heart by giving mankind the full assurance of the fatherhood of God! Well may we fall down and adore Him who, with wondrous and unspeakable love, brought us the first message of God's eternal Fatherhood, teaching us that which of ourselves we would never have dared to assert, that which, without Him, our lips had never uttered: God—"Our Father."

Let us, then, as we kneel before His altar on Christmas Day, ask that the precious words may acquire a deeper meaning, as we daily repeat them reverently and lovingly, and that the glorious truth of our Father's love may become for us what it should be in every Christian life: the mainspring of our every thought, word, and action.

ONCE EACH YEAR the little hill-town of Bethlehem outshines all the capitals of the world. London, Paris, Tokyo, St. Petersburg, Berlin, Vienna, Pekin, Washington—all are eclipsed by the ancient town near which Ruth gleaned barley in the fields, where David spent his boyhood days tending his father's flocks, and where later, in the fullness of time, the Christ-Child was born. Other cities may crumble into ruins and their very names and places be forgotten. Macaulay's New Zealander may stand upon a broken arch of London bridge and sketch the ruins of St. Paul's; but as long as the race endures men will make pilgrimages to Bethlehem of Judea and stand in awe at the spot where the Saviour of mankind was born. At this season of the year the whole world, in imagination, not only makes its pilgrimage to that far-famed city of David, but it traverses nineteen centuries of time to get back to that auspicious and historic night when Jesus was born. What marvelous power there must be in a personality which can thus draw all the ages to itself, and render forever sacred the place of its advent into the world.—*Sel.*

## THE LIFE AND LIGHT OF MEN.

THE wonderful increase in the study and appreciation of the human character of our Blessed Lord in our generation is one of the most significant and hopeful signs of the dawning of a true civilization. The putting forth of new studies of the Life of Christ, however mistaken the viewpoint of some of these studies may be, is a real harbinger of the sunrise of that new day which is surely dawning upon our race. We have in this the beginning of a true humanitarianism, the appreciation of the true nobility of man that is just taking the place of that false philosophy of the past century that usurped the name humanitarian. This is true because it is based (whether consciously or unconsciously) upon the presence and power in the world of the Man from heaven—Christ Jesus our Lord. The other was false because it claimed a nobility for the natural man as we find him on earth.

Man as man, as we read of him in history, and as we see him about us in the world, is a poor thing; a pitiful dreamer at the best, a victim of greed and passion and degrading lusts. We see in the history of the race in every age the heel of the mighty grinding out the life of the weak, and the weak using his dying breath to curse the mighty. The pyramids were built by slaves, dying to rear tombs for their oppressors. Man still oppresses man and builds monuments of industrial progress cemented by the blood of others, in whom the image of God is nearly crushed out. A dreamy, hopeless pessimism is the only outcome of any effort to idealize man as man. If this were the only philosophy of the race, it were better for man to die than to live. His sun would indeed go down in darkness.

In the old mythology the gods sat upon Olympus in selfish ease, caring nothing for the sorrows of men down there on the earth. The sad wailings of a dying world came up to the gates of heaven only as far-off music to soothe gods to repose. The only happy man in those old days was the one who could forget that there were gods who could be so inhuman. The philosopher was the man who could walk with a chosen few in his cool grove or his stately porch and forget the whole problem of the common throng outside.

But nearly two thousand years ago a Light came into the world to help men solve this dread problem of human misery. The true God, pure and ineffable though He was, did condescend to man's misery. He did so pity us men that He resolved to help us. But He did not help us as an earthly king might help the poor, by coming out of his palace and scattering gold among them, and then going back and closing his gates until the misery of his people should draw him forth again. That would not have been a remedy, but merely a palliation. When God undertook to solve the problem of human misery He did not purpose to supply a mere palliative. He planned to furnish a remedy by making man a new creature. He placed Himself on equality with man that He might lift man up to equality with Himself. He did not come among men just to show His desire to help men up. He identified Himself with humanity. He was made man. That is why the Incarnation is the beginning of hope for our race. On that night when the great light shone and the angels sang peace, God was born into the world completely human, to be one with us forever.

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As the recurring birthday of Christ comes round each year, thoughtful people are compelled to ask themselves, by way of reminder, what it all means. Wherein lies the persistent power of the Babe of Bethlehem? Why do the figures of the Mother and the Child glow ever fresh in poetry and song? Not to speak of its religious significance, wherein lies the social, humanitarian power of Christmas; just as strong (nay, far stronger) to-day as when Irving wrote his *Bracebridge Hall* and Clement Moore his *Night Before Christmas*? The whole material order has changed since our fathers' days, even since our own young days; but this annual feast stays with the world, quite as much in keeping with wireless telegraphy and flying machines as with stage coaches and penny post.

It is not a sufficient answer to say that it happens to suit us men to be happy and to try to make others happy on at least one day in the year; that we find philanthropy to be a good thing, and so keep up the Feast that so well teaches it. There must be a deep, permanent reason behind it all. No mere sentiment, however commendable, could persist so unchanged. It would from year to year take different forms, and the Christ-Child in the Manger would be overshadowed by newer and more faddish ways of keeping the Feast of good-will and human kindness.

The answer is not far to seek. Any Christian child can give it to us. The glorious truth that makes it such a living, undying thing, is that Christmas is not based upon a sentiment, but upon a fact. God the Son really was born into the world as a Baby nineteen centuries ago. We say it in our Creed as we bow before the shining altar: He, "for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." While it is part of our religion to believe that the human life of God began at the Annunciation to Blessed Mary, yet Christmas Day is for the world the Feast of the Incarnation; for then He was born into the world, then Mary held Him in her arms, then the shepherds adored Him, then the angels sang, "Peace on earth, good-will to men." The Gospel story first began when the bright messenger from heaven proclaimed good tidings of great joy, which were to be for "all people."

It is the conviction that this "Gospel of the Infancy" is no myth or heathen survival, but is plain historic fact (a fact that man needs and does not wish to lose his hold of) that makes Christmas Day and all that goes with it so strong and abiding. Men need a God who is one with themselves, and having found Him, they will not let Him go, even to gratify the theories of the brightest evolutionary thinkers. It is, after all, the great elementary needs of our nature that settle our beliefs. We need a Saviour who can sanctify childbirth and glorify motherhood, who can heal sicknesses and take away sins, who can lift up the fallen and strengthen the weak, who can take this poor old humanity of ours and make it something worth while—even like unto Himself, the perfect human. That is why Christmas Day still brings joy into the world, and ever will unto the end.

### Our Christmas Joy

A tender light illumes the mystic blue
So dark and rich and thrilled with angel song,
The rose-light of the world, awaited long.
O darkened life of earth, behold thy clue
To Paradise! Ascending, flashing through
Thy guilty gloom, thy weight of ancient wrong,
Behold Redeeming Love! How sweet, how strong
Its clasp uplifting! How divine, how true!

The Babe of Bethlehem in Mary's arms
Hath power to compass this. His frailty, white
As some rare orchid, our reluctance charms
Into allegiance sweet. A strange delight
Of joy in Him stirs us to fresh emprise
The while He welcomes us with loving eyes.

CAROLINE D. SWAN.

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The old chivalric idea of *"Noblesse oblige"* gives the key to Christmas thought and Christmas motive. Man being lost and miserable, it was a fitting thing for God (if there were a God) to come to save him. God being all that is true and noble, it was fitting that He should save man in the truest and noblest way. And what way could have been devised so fitting as for God to come as Man, to subject Himself to all the sinless conditions of our nature, to identify Himself with all our weaknesses and sorrows and temptations, and to give us both the example and the power to overcome?

We hear a great deal to-day about the power of suggestion; that men and women can accomplish great things if they only convince themselves that such things are possible. We are coming to realize in many ways that the spiritual part of our nature—the mind, the will, the soul, whatever we may call it—should and can control the lower animal part, the appetites and impulses. The great literature that has grown up around this general subject has (in spite of all accompanying errors and delusions) this solid basis of truth—it is based on hope. Men are now coming to feel more really than ever before that there is a light in this world that is driving out darkness, that there

is a healthfulness that is driving out sickness, a truth that is driving out error, a strength that is driving out weakness, a life that is driving out death. And it all comes from Him who was born in a stable and lay in a manger. The Star of Bethlehem is the star of hope to mankind far more really than it has been at any time in the past. Good as it is to look for a coming day of righteousness and peace, in that "land that is very far off," better is it to believe and realize that that day is dawning here and now, that we are now beginning to see the "King in His beauty," and are already entering the borders of that land that is "very far off."

This is why rationalism and infidelity have so much less power in the world to-day than they had in the days of our fathers. Then we used to argue about the truth of our holy religion against the bright men who wrote their scoffing books; and the world's people stood back indifferent, thinking that maybe the nimble-witted scoffer had the best of the argument. But now we no longer argue to prove that a Saviour ought to be in the world, but point to Him as living in the world, and working to purify us men and our institutions. Men can meet argument with argument, but they cannot deny facts. And the fact is that the Lord Jesus (God's Christmas gift to men) is working in the world to-day far more powerfully and wonderfully than ever before.

He is here to-day, in His Church and her members, as the reservoirs of His life, and spreading thence with glowing rapidity into His world, its institutions, its policies, even its politics. What does all this "progressivism" mean, in all parties and outside all parties? It means that the men of the world, who have been trying so long to govern things by the selfish rules of the devil, have at last determined to turn in and help God make the world better, and that they believe and know that God Himself (the God-made-Man) is with them here and now in their endeavors.

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ONLY A FEW weeks ago a man who had come to embody in a remarkable degree this new idea of righteousness in public life was called out of this world, literally worn out by his incessant efforts to make this a better world for God's plain people to live in. The late Senator Jonathan P. Dolliver was one who had come to believe that God's way of looking at things was practicable and worth while, and was doing his best to put himself in touch with God's plans and purposes, so far as it was given him to see them. This was an attitude that placed him to a large degree outside party lines and policies, and made him a brother to true men of whatever name.

An article in the December *Review of Reviews* contains a letter written by Mr. Dolliver to Prof. Richard T. Ely, from which we quote:

"The more I meditate upon it the more it looks to me that these reformations, prolific of good as they will be, are in the nature of effects rather than causes. Somewhere above the state-house, above the court-house, and above the school-house, society must find the influences which are to produce the good citizenship of the future. . . . There is an ideal of social justice long extant in the world, which the preachers are now making an uphill fight to define and maintain. It seems to me that they ought to be reinforced by the active sympathy of statesmen, political economists, and others who give attention to political questions. They are dealing with the conscience and the character of men. I inherited the Christian faith as interpreted by our fathers. I am now approaching middle life, and I find that all other evidences of Christianity are beginning to appear insignificant compared with this one made prominent by the needs of modern society, namely, that unless it be true that there is a Divine Force within reach, able to take men deformed by sin and leave them standing upright, then there is absolutely no hope left for our race, and we may all as well complacently join with Professor Huxley in welcoming that friendly comet of his to smite the earth and its inhabitants, and bring the miserable business to an end."

This private letter, written nine years before his death, reveals the guiding star of this strong man's subsequent public life, a star drawing its light from the Sun of Righteousness, risen "with healing in His wings." And this public man stands for an increasing number like minded. Such characters go to show the abiding power of the Christmas message: Alleluia, the Son of God is come! Come, as He Himself said so long ago, "that they might have life, and that they might have it more abundantly."

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THE editor has pleasure in announcing, at this time, two new departments, to be instituted at the beginning of the coming year. One is a department of the Sunday School, to be under the editorship of the Rev. Charles Smith Lewis, Professor at the Western Theological Seminary, Hale Preacher for 1910 on The Sunday School. The other is a department of Woman's Work in the Church, under the editorship of Mrs. Sarah S. Pratt, President of the Woman's Auxiliary in the diocese of Indianapolis. It is anticipated that these departments will alternate with each other, giving bi-weekly place to each.

Both these are departments which will fill a felt need in the Church. Sunday School conceptions have been totally revolutionized in our own day. Within the past five years the whole face of our schools has changed, wherever men possessing a working knowledge of the "new pedagogy" have them in charge. But the older clergy, who graduated from the seminaries before such studies found place on the curriculum, and the voluntary lay workers as superintendents and teachers, cannot efficiently do their work in accordance with these newer and higher ideals, unless they can be in touch constantly with the advanced thought of the day on the subject. This is what Professor Lewis will do for them. His department begins at an opportune time. The very excellent *Sunday School Bulletin* of the New York Sunday School Commission has been obliged to terminate its existence. It is our hope to be able, to some extent, not only to fill the void thus created, but also to give still further opportunities to develop our Sunday schools on efficient lines. As a feature of his work, Professor Lewis will keep his readers informed as to the new literature of the subject.

The department of Woman's Work will also be in the hands of an expert. Mrs. Pratt, the head of the Woman's Auxiliary in Indianapolis, has been so intimately in touch with the work of that organization that she will be a most helpful guide to all the women workers in the Church. Moreover, her missionary stories that have from time to time appeared in our own columns—the most recent of them was that entitled "A Burst of Candor from a Converted Rector," in the issue for November 19th—have been such models of literary expression and of dry humor as to afford to her the best introduction to the Church that one could ask. In connection with this department, Mrs. Pratt will weave in the information as to the activities of the women's organizations in every part of the Church; and we now ask that such information be promptly sent to her, rather than to the publication office of THE LIVING CHURCH as heretofore. Her address is: Mrs. W. D. Pratt, 1504 Central Avenue, Indianapolis, Ind.

Of course Mr. Woodruff will continue his inestimable work as editor of the department which will hereafter be known as that of "Social Service." His work has already been a chief factor in that awakening of the Church to her duty toward society at large, which has resulted in the formation of Social Service commissions in many dioceses and in the appointment of the national commission on the same subject by resolution of the last General Convention.

And now a practical question: Is not THE LIVING CHURCH entitled to greater support among the lay people of the Church, by reason especially of these three departments—Social Service, Sunday School, Women's Work? The clergy and the exceptional thinkers among the laity are already its regular supporters. We could not ask for more cordial support than these, as a whole, give to us. But if the American Church is to keep abreast of the thought and the progress of the day, we must develop greater efficiency among the rank and file of our workers —the Sunday school teachers, the women in the guilds, the men who are face to face with the great social problems of the day. For all these THE LIVING CHURCH is more and more intended, though it shall never cease to appeal, as well, to the students of the Church.

Will not our good friends of the clergy and the laity exert themselves to see that the paper is much more generally distributed during the coming year than it has been heretofore? May it not be ordered for groups of Sunday school teachers, or of workers and thinkers among men and women? Certainly the work that the editors of these departments shall do, will be of little avail, if their words do not come regularly to the attention of those for whom they are intended.

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WE were about to suggest to "Presbyter Ignotus" that the Monday on which the civil holiday of Christmas is observed could not possibly be such a "Blue Monday," that the absence of the Christmas theme from his "Musings" would not be missed; for, we were about to add, he had altogether forgotten to send us a Christmas message, such as only "Presbyter Ignotus" can write.

And then we read the story of the Julia Ward Howe memo-

rial, told in his "Musings" in this issue, with its pathetic narrative by "the General" of how the Battle Hymn was sung by the regiments in the camp during those dark days when brother was arrayed against brother and our land was plunged into civil strife; and the prophetic verse with which the Battle Hymn closes, and which we have made the theme of our Christmas cover, seemed to stand out across his page:

"In the beauty of the lilies Christ was born across the sea
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free,
While God is marching on!"

What a beautiful character was that, so recently laid in her grave, that could take the birth scene of our Saviour and draw from it the inspiration of a Battle Hymn! From "the beauty of the lilies" to the pathos of grim armies marching across our land to hurl death to an enemy who was also a brother seems an impossible flight, even for the poet's fancy; but the stern and vigorous measures that seem to blend with the beating of the drums in the earlier cadences, merge with an exquisite sweetness into that final stanza, in which the mind sees through the smoke of the cannon, and hears through the whistling of the shells, the song of the angels as they sang of peace, when the glory that shone about them was reflected in the "beauty of the lilies."

The war is long past; but the poet's vision of beauty and peace which could modify the sternness of our American Marseillaise, may be our comfort in many another trouble or crisis, personal or national. God rest her whose sweetness could make possible those lines which temper terrible determination with the thought of beauty and of peace!

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WHAT will become of the ten million dollars and its annual income, which Mr. Carnegie has devoted to the cause of international peace?

It is difficult to see how half a million dollars can be expended annually in such wise as to be an appreciable factor in producing such a result. A few books may be published, a few buildings erected, a few salaries of peace promoters be paid; but how can such a huge income be used in any such ways?

Are belligerent nations to be bribed to keep the peace? Will the Carnegie fund corner the market in battleships or in smokeless powder. to keep them out of the hands of the nations? Or, in a concrete way, just how can the expenditure of all that money help the cause to which it is dedicated?

We commend Mr. Carnegie's motives. His aspirations do him credit. But we do not commend his deed. We fear he has only created a colossal temptation to misuse funds that can hardly be used usefully and yet ought not to be permitted to accumulate. Never has the menace of great fortunes seemed so serious as since it became fashionable to devote huge blocks of them to questionable purposes. If Mr. Carnegie had devoted some reasonable sum to the cause of devising means to prevent the accumulation of such vast fortunes in private hands, we should deem it a more useful expenditure.

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## ANSWERS TO CORRESPONDENTS.

S. M.—(1) The final breach between the Church of England and the Papacy dates from 1570, the twelfth year of Queen Elizabeth, when the Pope issued a bull of excommunication and deposition against the Queen, directing his adherents to withdraw from the English churches, and calling upon France and Spain to enforce the bull by war; but there had been friction between the two for many years previous, except during the reign of Queen Mary (1552-1559). The issues, which were not formally defined, were very complex, being partly political and partly religious, but the primary cause was the English rejection of Papal authority.—(2) The Lutheran breach with Rome in Germany may be dated from 1520, when Martin Luther was excommunicated by the Pope.—(3) The chief differences in the standards of the English Church after as compared with before the Reformation were that (*a*) the services were simplified and rendered in English, (*b*) communion was made normally a part of the service of the Holy Eucharist, where formerly it had been a separate act, (*c*) the local position of the Church of England was defined in the Thirty-nine Articles, and (*d*) the authority of the Papacy in England was destroyed.—(4) Roman additions to the Catholic Faith since that time have been the dogmas of the Immaculate Conception (1854) and Papal Infallibility (1870), while a considerable number of theological definitions and disciplinary rules, some of which corrected and some perpetuated abuses, were made at the council of Trent (1563), at which the Church of England was not represented and the decrees of which are not accepted as authoritative by Anglicans.

W. A. M.—Dr. Edward Bass was elected Bishop of Massachusetts in 1789, when the Churches in New England and the other states had not yet completed their union. Bishop White and Bishop Provoost were

(*Continued on page* 261.)

## A CHRISTMAS CAROL.

(*In a minor key.*)

"He hath sent Me to heal the broken-hearted" (St. Luke 4:18).

'Tis Christmas, merry Christmas,
O'er all the earth to-day,
And children's hearts are happy,
And children's voices gay.

(*More slowly.*)

If in your wreath of holly be twined a sprig of rue,
If eyes see not the glory for tears that trickle through—
Go, seek a burdened mother and ease her heart of care,
Go, find a wandering brother, with him your bounty share.

(*Briskly.*)

As for little children,
As widely as ye may,
See that their hearts are happy,
That they are glad to-day.

(*Slowly.*)

'Twill soothe your bitter sorrows, 'twill ease your heart of pain,
'Twill help you on the morrow to bear your grief again.
It was the Christ Child's mission whose birth we hail to-day.
To heal the broken-hearted, and wipe all tears away.

(*Briskly.*)

'Tis Christmas, merry Christmas,
O'er all the earth to-day,
Let children's hearts be happy,
And children's voices gay.

(*More softly.*)

'Tis Christmas, merry Christmas,
O joy bells, as ye ring,
Bear peace and balm and blessing,
And make sad hearts to sing.

I. E. C.

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## BLUE MONDAY MUSINGS.

THERE was a brilliant gathering of literary people the other day, in an eastern city, to do honor to Julia Ward Howe's memory. Her picture, laurel-crowned, hung on the wall behind the chairman; and, one by one, notable folk brought their tributes, in verse, in stately chiselled prose, or in limpid, informal tributes. The question had been raised whether "The Battle-Hymn of the Republic" was ever actually sung by troops on the march or in camp, during the Civil War; and a white-haired veteran (a good soldier of Christ and valiant with pen as with sword) rose to tell us. All hushed into attentive silence, for, whenever the General speaks, something worth hearing is uttered.

"When I was a young man," said he, "and Colonel Higginson, over there, was the Rev. Mr. Higginson, I heard his eloquent words against slavery and its extension into Kansas, and resolved to go out with some others and join 'Ossawatomie Brown,' to help beat back the slave forces that were crossing into free soil. The railway stopped at Iowa City then; so we bought horses there and rode on across that boundless ocean of prairie till we came to a little village called Tabor, just opposite the Nebraska shore. Sunday morning I got up early and went out to look for a church. On the village square I met a tall, thin man, with a smooth face and a great mass of hair brushed back from his forehead, under which wonderfully bright, searching eyes looked out. He stopped me with a curt question: 'Who are you?' I told him. 'Where do you come from?' 'Boston.' 'What are you here for?' 'We are going out to help John Brown fight for freedom in Kansas, if we can find him. And now, since you have questioned me, who are you?' He smiled gently, and said: 'I'm John Brown.' He looked to me like one of the prophets, like Isaiah at his kingliest, with a touch of Jeremiah's tears at the thought of the woe preparing for his country. 'My boy,' said he, in the long conversation that followed, 'do you remember what St. John says, about salvation coming by water and by blood? Well, salvation can never come to the Republic by any other way. The blood will be shed by thousands of young men like you, going out to fight for liberty; and the water will be the tears of the women you leave behind!'

"Years afterward, when John Brown had died a felon's death for armed insurrection, and his soul went marching on with the mighty armies of the North, I used often to wish that some one might be inspired to fit that strange, thrilling melody which turned his name into a battle-cry with words worthier of the cause. Then came Mrs. Howe's 'Battle Hymn of the Republic.' I was encamped then with five regiments. I had copies printed for every man; the regiments rehearsed separately; and on Sunday the whole brigade assembled, with the regimental bands massed in front, and the whole five thousand sang it. It seemed as if the walls of the Confederacy must totter and fall like those of Jericho, at the volume of sound. Afterwards they sang it on the march, in camp, under fire. It was a true battle-hymn; and she who wrote it was in a very real sense inspired."

It was a bit of history that thrilled us all, and made the great days of half a century ago seem vividly present to many

of the younger generation. I hope the General will pardon my imperfect record of what he said: but even a fragmentary reproduction is better than that it should be altogether lost.

THE "Wee Free" Kirk has been having its Assembly lately in Scotland. Grave matters were discussed: the use of organs and hymns, and the growing tendency to sit during prayer. I wish I knew the Rev. Mr. Mackay of Kingussie: he and I would hit it off famously, according to the law of averages. Let me introduce him to you:

"Rev. Mr. Mackay, Kingussie, admitted that in his day in Canada he had preached in a church where there was an organ, and that he had given out hymns. He had tested hymns and organs, and had found them wanting. (Applause.) The use of organs—instrumental music—led and tended to instruments of torture. They were sure to lead into bondage; they were enslaving, he said, and would that his voice could sound throughout Scotland and throughout England that as they dreaded fire, as they dreaded kidnappers, as they dreaded thieves, as they would guard against murderers, they should guard against the Ritualists, those who were anxious to bring into the Church their own inventions, because they were seeking to carry not their bodies into bondage, but their souls."

Isn't that heart-moving eloquence?

With Mr. MacNeilage one feels more at home. But "reverent sitting" at praise seems, somehow, unseemly. The four and twenty elders, when they praised, did not "reverently sit."

"The Assembly adopted a deliverance, moved by Mr. MacNeilage, declaring that the posture in public prayer sanctioned by Scripture and authorized by that Church, and the reverence due to the worship of God, was that of standing, and inasmuch as there was no such guidance in the matter of praise, it was expedient, having regard to the comfort of worshippers, that the posture in praise be that of reverent sitting in the pew. Mr. MacNeilage said that the attitude of sitting at prayer was sheer abomination."

SPEAKING of Scotland, some unknown Scottish friend sends me now and then the *Dundee Advertiser,* which I read with interest. A recent number contains a sketch of the Rev. R. H. Fisher, D.D., of Morningside, Edinburgh, who is branded as "one of that band of visionaries who regard a grand union of Presbyterianism with Anglicanism, the Church of Knox with the Church of Laud—as the be-all and end-all of ecclesiastical existence." In proof of this, "his service is interlarded with fragments of borrowed ritual," and "Canon Henson has preached more than once from his pulpit." Laud and Henson: the good Scottish editor evidently has small sense of humor. But he goes on: "Whatever Presbyterian High Churchmen may say or do, Presbyterianism will continue to flourish. Dr. Fisher will do well therefore to keep his Anglican enthusiasms within bounds."

This kindly criticism is sandwiched between an article on the decay of Church-going and another on the necessity of abandoning the old idea that the Bible is the Word of God. If Presbyterianism is "flourishing" in that fashion, perhaps a purer "Anglicanism" than Canon Henson's, the Catholicism of St. Columba and St. Ninian, might be invoked to save it.

ANOTHER instance of confusion worse confounded by our confounding "Episcopal" nickname appears in a recent number of the Los Angeles *Times:*

"EPISCOPALIANS PICK DENVER.

"Baltimore (Md.), November 7th.—The general committee on foreign missions of the Methodist church ended its annual meeting here to-day and will meet next November in Denver. At a recent session it was decided to ask the church throughout the United States for $1,500,000 for mission work next year."

But can you blame them? And are we so wedded to our idols as never to separate from them?

I WONDER what sort of minister of religion it was who officiated at the latest piece of imbecility in weddings at New York, last month. The "bridesmaids" were Japanese spaniels, attired in embroidered, lace-trimmed gowns, and a dog wedding-breakfast was given afterwards. This ought to match the monkey-dinner of Newport. What a wise saying that is of "Mr. F.'s aunt," in *Little Dorrit:* "I hate a fool!"

PRESBYTER IGNOTUS.

## PRAYER.

In adoration kneeling, man doth pray,
"Almighty God, what wondrous power is Thine!"
Yet angels, wistful, wait to hear man say,
"O Blessed Son of God, what power is mine!"

HARRIET APPLETON SPRAGUE.

## CHURCH AND DISSENT IN WALES

### Long Delayed Report of the Royal Commission Issued on the Eve of the General Elections

### RADICAL DIFFERENCES AMONG THE COMMISSIONERS ARE SHOWN

The Living Church News Bureau
London, Dec. 6, 1910

AFTER rather an unnecessary and tiresome lapse of four and a half years, as it must have seemed to many people, the Royal Commission on the Church and Dissenting bodies in Wales and Monmouthshire, appointed by his late Majesty King Edward on the advice of the late Sir Henry Campbell Bannerman, Radical Prime Minister, has come to the close of its occupation. The report and memoranda of the commission were issued on Friday last, the first day of the general election, and appeared in part in the newspapers on Saturday, the first day of pollings. As to what effect, if any, one way or the other, the results of this inquiry will have upon the present electoral conflict I suppose it is difficult for even wise political heads to make a forecast. Certainly the question of Welsh Disestablishment is not for the moment to the fore, at least generally speaking—being completely overshadowed by the all-important constitutional question. Anyhow, I should think that the Government and their supporters among political Dissenters would perceive at once, though doubtless much to their disappointment and chagrin, that the report does not really bring grist to the mill. The report is decidedly *sui generis* as regards its subscription. Only two of the nine commissioners, Lord Justice Vaughan Williams (chairman) and Mr. J. E. Greaves, Lord Lieutenant of Carnarvonshire, sign it without qualification, while two of the Protestant members of the commission do not sign it at all.

The Report, as summarized in the *Times,* first gives statistics as to Church endowment and moneys received since 1840. To show, in passing, the *animus* against the Church in the appointment of the Commission, such terms of reference did not apply to the dissenting bodies, either Protestant or Roman. The four Welsh dioceses have received sums amounting to £4,306,338 from private sources since that specific year. The voluntary contributions from Easter, 1905, to Easter, 1906, came to £298,982. The gross income from endowments is £245,134. As to the statistics of "membership"—none appear from the Roman side—those for the Church obviously underestimate her strength numerically; while it is hardly necessary to point out that the chapel figures are greatly to be discounted. For the method of obtaining such *data* is by no means the same with the Church and Protestant Dissent. In the case of the former the figures relate only to "communicants," whereas for the latter the figures have reference to what are vaguely called "members." However, the totals are 743,361 out of the total Welsh population of 1,864,696, made up of 193,081 Churchmen and 550,280 Protestant Dissenters; the latter being subdivided into 143,835 Anabaptists, 170,617 Calvinistic Methodists, 175,147 Congregationalists, 40,811 Wesleyan Methodists, and 19,870 belonging to smaller sects. It appears that Wales, like Cornwall, is greatly overbuilt with Protestant chapels. The seating accommodation available, including the figures for Roman chapels, exceeded the total population of the last census by 6,234. The Commissioners explain that the Protestants consider it their duty to provide accommodation for special occasions, when the attendance is unusually large. Another reason mentioned is the making of provision for possible future increases in the attendance. The commissioners report that there is some evidence of increase in coöperation between the Church and the Protestant Dissenters in those matters which affect the social and moral betterment of the people, but that in purely religious matters there is a total absence of coöperation. They find, on the other hand, that there is large co-operation between the Protestant sects, differences in doctrine being no longer emphasized, and interchange of "pulpits" having become frequent.

The memoranda accompanying the Report included those of three of the Protestant members of the Commission, Sir John Williams (this being signed by three of his Protestant colleagues), Mr. J. H. Davies, and Rev. J. Morgan Gibbon, and the memorandum by Archdeacon Evans and Lord Hugh Cecil. Both Sir John Williams and Mr. Davies contend that there is a considerable disparity between certain Church figures as furnished to the commission and in reply to the usual visitation queries. Mr. Gibbon argues, with Mr. Davies, that the figures for Church communicants do not furnish an adequate criterion for estimating the attendance and, consequently, the use made of the available provision. Archdeacon Evans and Lord Hugh Cecil contrast the excess of accommodation provided by Welsh Protestant Dissent—which involves chapel debts amounting, in 1908, to £668,429—with the inadequacy of the provision made for its

preaching staff, and they impugn the reliability of the Protestant Dissenting figures.

A note by Archdeacon Evans, with the correspondence relating to it, is also published. The Archdeacon, who protests against the use made of certain Church figures by Sir John Williams and Mr. J. H. Davies, asks for the simultaneous publication of his explanatory note; and the Chairman, seeing that they have based their attack on suggestions which were in no shape or form presented to the commission, considers that the request ought to be complied with. His Lordship adds that the Archdeacon's protest is based on figures and facts presented in evidence to the commission. In his note, the Archdeacon points out that, although he undertook nearly a year before the last meeting of the Commission to gather clergy to vouch for any figures doubtful, and afterwards again offered to have a scrutiny made, his challenge was never taken up, Sir John and Mr. Davies preferring a policy of silence. He points out that the visitation statistics, though calculated on a different basis than that of the Easter communicants, substantially confirm, instead of impugning, the accuracy of those furnished to the Commission. The erroneous impressions formed by Sir John Williams and Mr. Davies are due, he thinks, to their having applied Protestant Dissenting standards to Church figures. A Protestant chapel roll of members, unlike a Church roll of communicants, "is a list of subscribers and a register of voters, and consequently the name of every member is bound to be entered on the chapel roll." Church rolls, on the other hand, are private records, kept personally by the priests for purely pastoral purposes, and not necessarily exhaustive. He comments on the manner in which Sir John and Mr. Davies ignore the evidence as to the wide variations in the *minimum* attendance prescribed for Protestant Dissenters. He shows, *inter alia*, that the names of "members" who have never attended at all during the preceding year are sometimes retained on the chapel roll of "members" and included in the Year Book figures.

The Church Defence committee has sent out a critical summary of the Royal Commission's report. In this attention is called to two outstanding facts brought out by the inquiry. One is that the ancient Catholic Church in Wales has more adherents than any Protestant Dissenting body. The other fact is that no distinction can be drawn between the Protestant sects of Wales and those of England. The committee's statement concludes with these words:

"The performance of the five gentlemen chosen by the Government to represent the promoters of Welsh Disestablishment on the Commission will not make it easier for any Government to carry a Welsh Disestablishment Bill through Parliament."

A great demonstration of Church people against Welsh Disestablishment has recently been held in Exeter, and the Bishop of St. David's, who was the chief speaker, was in his best fighting form. He believed that the report and memoranda of the Royal Commission justified the attitude of Church people towards Mr. Asquith's Welsh Disestablishment and Disendowment bill. He urged the necessity of a referendum with regard to this matter.

This premier Welsh Bishop also writes to the *Times* to appeal to Churchmen to vote at this general election for the Unionist proposal for a referendum on all matters of great gravity, in order that the electors of the United Kingdom may have an opportunity of deciding, on a poll, apart from all other issues, "the question whether, in the light of the report of the Welsh Church Commission and of the evidence taken before it, it would be right to dismember the Church of England without the consent of Churchmen, and to secularize the endowments of its four poorest dioceses." The Bishop points out that Mr. Asquith is pledged to deprive his Lordship's diocese of £87,500 out of £94,000 a year in endowments.

Some interesting seventeenth century music has been performed this Advent at the Church of St. Mary the Virgin, Primrose Hill, after Sunday Evensong. This is the "Abend-Musik" of Franz Tunder, who in the middle of the seventeenth century founded the custom of having music after service in Lübeck. Tunder was the father-in-law of Buxtahude, of whom it is said that Bach walked fifty miles to hear him play. The music consists of two short cantatas—*Wachet Auf* and *Ein' Feste Burg*—for solo, chorus, string orchestra, and organ, and was conducted by the organist of St. Mary the Virgin's, Mr. Martin Shaw. The music had never been performed in England before.

The Chester *Chronicle* states that Mr. W. G. C. Gladstone will leave Hawarden towards the end of this month for Washington, where he will act as honorary attaché for the British Ambassador.

J. G. HALL.

WHEN CHRIST came to this earth man gave Him only a stable and a manger cradle; but when man goes to Christ He gives him a "house not made with hands, eternal in the heavens."—*Selected.*

## ELABORATE PREPARATIONS FOR NEW YORK'S MERRY CHRISTMAS

### Clergy Asked to Preach on Peace on Earth; Hospitals Need Assistance

### LARGE MISSIONARY THANKOFFERING AT DR. GROSVENOR'S ANNIVERSARY

Branch Office of The Living Church
416 Lafayette St.
New York, Dec. 20, 1910

THE markets and the streets in the shopping districts show the usual congestion of Christmas buyers, perhaps even more than in any previous year. Judging from the foreign mail received by the White Star liner *Teutonic* the holiday gifts from abroad will break the record. She had 5,174 sacks, which is the biggest mail consignment brought in New York this year. This ship left Southampton three days before the *Mauretania* left Liverpool. Her mail cargo and the *Teutonic's* amounted to 9,574 sacks and all were landed on Friday morning. A mail sack holds 5,500 ordinary letters, fewer packages and more post cards.

The business of the week at the General Post Office breaks all records. About 9,500 sacks were forwarded to foreign countries. An amazing amount of money was forwarded by the foreign money order department from this port. Already the amount for December amounts to considerably more than $6,000,000. Last year the amount was more than ten and a quarter millions. This year the amount will be greater. The holiday domestic money order business has also swelled to enormous proportions. One day this week the money orders cashed at the local post office broke the record by about 7,000, when a total of 50,584 were presented by the payees.

The committee appointed by the interdenominational conference of the Christian ministers of New York, held in the Marble Collegiate Church, November 7th, have issued the following request that Christmas Day sermons include a plea for world-wide peace:

"At the great interdenominational meeting of the Christian ministers of New York, in the Marble Collegiate Church, November 7, 1910, the following action was unanimously taken:

"'*Resolved*, That we approve most heartily the proposition for the establishment at The Hague of a high court of arbitral justice, to sit permanently and with power to enforce its decisions, and pray that in the good providence of God it may soon become an accomplished fact, and the curse and shame of war between nations professing the religion of Jesus Christ be thereby forever ended; and be it further

"'*Resolved*, That we call upon all the Christian ministry and laity of the United States to use their utmost efforts to develop a sentiment in favor of the cessation of war, which shall make itself felt by our law-makers and representatives, and contribute to the hastening of the era of universal peace; and be it further

"'*Resolved*, That we recommend that Christmas Sunday of this year be availed of as an opportune time on which the ministers of New York City and the country shall emphasize the importance of an international court of arbitration for the securing of universal and perpetual peace.'

"In view of this last resolution the committee then appointed call upon the Christian ministers of New York, and of all the country on Christmas Sunday, so to emphasize the Gospel of the Prince of Peace, that the united voice of the Christian churches, demanding the cessation of international war, may reach and move the governments of the world."

The appeal is signed by the Rev. Drs. J. B. Remensnyder, David James Burrell, Charles E. Jefferson, Charles H. Parkhurst, and by Bishop Greer.

Basing its claim on the fact that 80,000 patients were treated in hospitals not supported by the city appropriations, and that more than one-half the great number were too poor to pay for treatment, the Hospital Saturday and Sunday Association makes its usual Christmas appeal with extraordinary eloquence. In exact figures the number of free patients was 42,484, out of a total of 79,132. The cost of operating the forty-five hospitals, aside from permanent improvements, was $3,592,907. Of this amount, $1,071,521 (or less than one-third) was provided by paying patients. About $1,300,000 was raised by voluntary contributions. The remainder, $1,218,782, was derived from city, county, and state aid and from invested funds.

The association is now endeavoring to raise $200,000 as New York's Christmas gift to these hospitals, that they may go

on in their necessary work of caring for the sick and injured poor of the city.

**Large Sum Given for Missions**

At the recent service commemorating the rector's fifteen years of service at the Church of the Incarnation, the Rev. Dr. Grosvenor asked his congregation to give $15,000 for the missionary work of the Church. In all $17,200 was received and reverently placed on the altar at the morning service. A significant gift was found in one of the alms basins: a $1 bill was neatly folded to cover two $1,000 bills. In addition to the above gross amount, one member gave $5,000 for the pension fund of the parish for aged clergy, making $22,200 in all.

**Other Metropolitan Happenings**

The memorial service for Colonel Cornelius Berrien Mitchell was held in St. Mark's Church, Second avenue and Ninth street, on Sunday afternoon, December 11th. A special form of service was used by the Rev. Dr. Dodd and the Rev. Dr. Batten. Addresses were made eulogistic of the departed senior warden by several prominent jurists and public men. Former Judge Henry E. Howland said:

"Mr. Mitchell afforded as fine an example of civic devotion and loyalty as can be found in the annals of the notable families of New York, distinguished as many of them have been for those qualities. He was proud of the position in the country of the city of his birth, and during his whole life bent his best efforts to maintain its municipal honor, to add to its beauty, and to advance its interest and reputation."

The Rev. William N. Ackley, rector of St. Andrew's Church, Brooklyn, N. Y., is now seriously ill at his home. He has been broken in health by the recent troubles in the parish. The specific complaint is heart trouble. His physicians say that his recovery will be a matter of some time.

Columbian Commandery, No. 1, Knights Templar, attended Grace Church on Sunday afternoon, December 11th, in full uniform for a special service in honor of the 100th anniversary of the foundation of the commandery. The sermon was preached by the Rev. Peter Claude Creveling. The knights marched into the church from the parish house, and with crossed swords they formed down the centre aisle an arch of steel, under which passed Most Eminent Grand Master William B. Melish, of the Grand Encampment of Knights Templar of the United States; Deputy Grand Master Arthur MacArthur and Eminent Commander A. L. Wisner, of Columbian Commandery.

## GENERAL MISSIONARY ADMINISTRATION.

THE Executive committee of the Board of Missions had a meeting at the Church Missions House on Tuesday, December 13th, when all the members, with the exception of one, were present.

By the report of the treasurer it appeared that the contributions to the first of the month amounted to $101,965.07. To the same date last year they had amounted to $73,647.04, but the actual gain this fiscal year in contributions is $1,500, the larger increase shown being on account of the receipts of the month of September, 1909, having been included in the receipts of the previous year. The appropriations for the three months to December 1st amounted to over $300,000. We only received about $102,000 to meet them.

The treasurer said the present appropriations, together with the additions made necessary by the action of the General Convention, exceeded the contributions of last year, including the average of undesignated legacies, by $275,000.

The order of the day was the subject of Specials, when the following resolution was adopted:

"In view of the appeal issued by the Board for $500,000 as over and above the amount of the Apportionment for the year—of which additional amount $200,000 is to be used for extension of the work—this Board feels that it cannot at the present time encourage special appeals."

The address of the Executive committee to the Church having been issued, it was resolved:

"Recognizing that the campaign of education for the Forward Movement will, of necessity, occupy a considerable period of time, and recognizing the present urgent need for large additions to the funds of the Board, we recommend that with the sanction of the Bishops, steps be taken in each diocese as early as possible to bring together a body of the leading and most influential laymen of the Church, to whom this Forward Movement shall be presented in an appeal for their moral and financial support; the furtherance of the plan to be committed to the President and Secretaries of the Board in coöperation with the members of the Board."

Appointments made: George E. Howard as lay missionary at Sitka and Skagway, Alaska; Miss Doris W. Brown, Porto Rico; Rev. John K. Bodel, Honolulu; Rev. R. T. McCutcheon, Philippine Islands; Miss Mary E. Horner, Valle Crucis, N. C.; Miss Dorothy S. Tate, Alaska; Miss Anne M. Ramsay, nurse, Manila.

## PREPARING FOR CHRISTMAS IN PHILADELPHIA

### What the City Mission Does to Bring Good Cheer on the Festival

### OTHER LATE NEWS OF THE QUAKER CITY

The Living Church News Bureau
Philadelphia, Dec. 20, 1910

THERE are many busy places in this great city at the Christmas season, but none perhaps busier than the crowded and shabby rooms under old St. Paul's church which serve as headquarters for the City Mission. There Dr. Duhring, whom the whole Church knows, sits at the center of a network of beneficent activities, and his efficient assistant superintendent, the Rev. H. Cresson McHenry, who is known not only in the Church, but among social workers generally, as an expert in prison work and a strong helper of the "down and out" wrecks of city streets, keeps order in what would be chaos in less efficient hands. On Christmas Day no less than sixty services will be held by the City Mission workers in the institutions of Philadelphia. Christmas dinners will be sent to families under the care of the Mission—they do not themselves know how many; "just as many as the money comes in to buy," Mr. McHenry said a few days ago. There may be as many as five hundred. To every family where there are children, some toys go, as well as the food, and where the need exists, warm clothing for the elder members. Every convict in the Eastern Penitentiary (there are 1,400 of them) will receive a Christmas card from Mr. McHenry, and in the vast alms house and hospital at Blockley there will be Christmas celebrations for the three thousand or more unfortunates whom public charity maintains there. The children in the House of Detention for Juvenile Delinquents will also receive remembrances, and in the club house of the Old St. Paul's Club, described in a recent number of THE LIVING CHURCH, there will be a Christmas dinner and a gift for every man. On Wednesday afternoon, Holy Innocents' Day, there will be a Christmas tree in St. Paul's for the children of the neighborhood, and from 500 to 700 of them are expected to come. No distinction is made, but the invitation goes to Jew and Gentile, white and negro, Greek, Hungarian, Russian, Pole, and it would be hard to say how many other races, in the polyglot foreign quarter which stretches off to the south and west of the church. Of course there will be Christmas services and festivities at the Home for Consumptives in Chestnut Hill, and the James Smith Memorial Home at Oakbourne; and in addition to all this, the City Mission will help to make a Christmas celebration in connection with the services that are carried on in the car barns by the workers of the Brotherhood of St. Andrew. There is one need which, more than all others, weighs upon the workers in connection with all these plans, and that is, as they put it, "to find coal to cook a good many of these Christmas dinners with." But they are hoping that that will come too.

**Matriculation at the Divinity School**

The annual Matriculation Service of the Philadelphia Divinity School was held in the school chapel on the Friday in Ember Week. Twelve men were matriculated. The Bishop Coadjutor of the diocese celebrated the Holy Communion, and the Rev. Floyd W. Tomkins, D.D., made an earnest address, pointing out the need of absolute consecration to the work of the ministry. He alluded to an article in the December number of the *Atlantic Monthly*, in which the ministry is severely criticised, and said that the criticism, though too sweeping and in some respects unjust, reflected the feeling of many men, and must cause the minister searchings of heart. But criticism must be met not by resentment nor even by defense, but by more zeal, more faith, and completer surrender to the will of God.

**Lectures by Mr. Henry H. Hay**

Mr. Henry Hanby Hay, prefect of Girard College, and well known as poet and Churchman, is delivering a course of lectures in St. Barnabas' Church, Haddington (the Rev. William Smythe, rector), on The Historic Position of the Anglican Communion. On the 7th of December he answered the question, "Why I am an Episcopalian," tracing in a lucid and interesting way the historic grounds for the claim of this Communion to be an integral part of the Holy Catholic and Apostolic Church. On the 14th he dealt with "The Oxford Movement and the Defection of Newman," a subject of which he has intimate and minute knowledge. It is hoped that these valuable talks will be continued in the new year.

**Free and Open Church Association**

The thirty-fifth annual meeting of the Free and Open Church Association was held at the Church House on Tuesday afternoon, December 13th, and resulted in the reëlection of the former officers: W. W. Montgomery, president, the Rev. J. A. Goodfellow, general

secretary, and C. W. Cushman, treasurer. Mr. Henry Budd, Mr. William Stanton Macomb, and the Rev. George J. Walenta were added to the board of managers, which otherwise remains unchanged. The annual report of the association shows that in the 67 dioceses and 18 missionary jurisdictions of the American Church, 86¾ per cent. of the churches and chapels are free, while more than 400 of them are kept open daily for private prayer. The annual report of the Massachusetts Branch was also presented, which shows that 79 per cent of the parishes in that diocese have adopted the method of free seats.

**Historical Service at St. Peter's**

The Pennsylvania Society of the Sons of the Revolution held an interesting service in St. Peter's Church on the afternoon of the Fourth Sunday in Advent, commemorating the going into camp of the Continentals, under Washington, at Valley Forge, December 19, 1777. This is an annual event, and always is most impressive, and largely attended. The Rev. G. Woolsey Hodge, rector of the Church of the Ascension, who is a member of the Society, was in charge of the service, and the sermon was preached by the Rev. Arnold H. Hord, rector of St. Michael's Church, Germantown.

**Personal and Other Items**

The Rev. Carl E. Grammer, D.D., rector of St. Stephen's Church, was elected president of the Indian Rights Association, to succeed himself, at the annual meeting in Philadelphia on December 15th. In his presidential address Dr. Grammer criticised severely the policy of the department of the Interior in protecting unworthy Indian agents, citing particularly the case of an officer against whom cruelty to his charges was proven, but who was transferred to another post, in spite of the protest of the association.

The Rev. A. L. Millet of the City Mission is planning to hold a Sunday evening service regularly in the chapel of the City Hospital and Alms House at Blockley. The first of these services was held on Sunday, December 18th, the sermon being preached by the Rev. George L. Richardson.

Mr. George H. Fisher, treasurer of the Christmas fund for the care of Aged and Infirm Clergy, has issued his annual appeal for this canonical offering of the diocese. It is worthy of note that the fund cared for fifteen disabled priests last year, and the total expense of administration was about $20. Some necessary printing brought up the expense account; it has been as low as $7 a year—surely an example of economy in management!

An interesting confirmation was held at the Eastern Penitentiary, on the 16th, when four women convicts were presented to the Bishop Coadjutor by the Rev. H. Cresson McHenry, of the City Mission. These women were won to the Church and prepared for the sacrament by members of the City Mission staff.

A gift of $1,000 has been made to begin an endowment fund for St. John's Church, Lower Merion (the Rev. Henry F. Hoyt, D.D., rector), as a memorial to the late warden of the parish, Mr. John Marston.

## ANSWERS TO CORRESPONDENTS

(*Continued from page* 257.)

invited to join with Bishop Seabury in consecrating him, and the General Convention of that year recommended that they do so; but it was felt by the Bishops of the English succession—White and Provoost—that they were bound not to proceed with an episcopal consecration until there were three Bishops of that succession in America. Accordingly the election lapsed, and not until Dr. Bass was again elected, in 1797, was he consecrated.

P. E. B.—*Memoir of a Sister of St. Saviour's Priory* is an English publication not for sale, so far as we know, in this country. The Young Churchman Co. would import it for you on order at a cost of about $1.50.

AMONGST THE many references to the Nativity in the works of learned and graceful writers none is more graphic and beautiful than that of the late Archdeacon Farrar in his *Life of Christ*. "Travelling in the East," says the learned Dean, "is a very slow and leisurely affair. . . . Beeroth, which is fifteen miles distant from Bethlehem, or possibly even Jerusalem, which is only six miles off, may have been the resting place of Mary and Joseph before this last stage of their journey. But the heavy languor, or even the commencing pangs of travail, must necessarily have retarded the progress of the maiden mother. Others who were travelling on the same errand would easily have passed them on the road, and when, after toiling up the steep hill-side, by David's well, they arrived at the khan—probably the very one which had been known for centuries as the house of Chimham, and, if so, covering perhaps the very ground on which one thousand years before had stood the hereditary house of Boaz, of Jesse, and of David—every leewan was occupied. The enrolment had drawn so many strangers to the little town that 'there was no room for them in the inn.' In the rude limestone grotto attached to it as a stable, among the hay and straw spread for the food and rest of the cattle, weary with their day's journey, far from home, in the midst of strangers, in the chilly winter night, in circumstances so devoid of all earthly comfort or splendor that it is impossible to imagine a humbler nativity, the Christ was born."

## SUFFERING AMONG STRIKERS IN CHICAGO

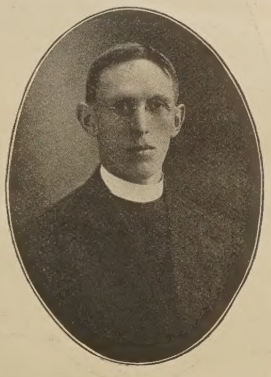
### What the Garment Workers Seek and What is Being Done

### CHAPEL IS BLESSED AT WATERMAN HALL

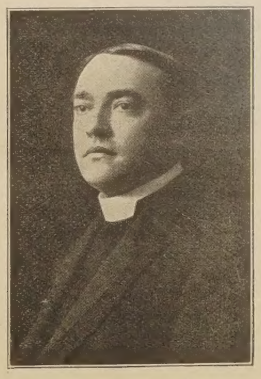
The Living Church News Bureau
Chicago, Dec. 20, 1910

THE strike among the garment workers is still engrossing the attention of all man-loving people in Chicago. There are 45,000 workers out, the strike has continued for many weeks, and the suffering is intense, especially in the cold weather we have been having. The strikers are demanding the ceasing of a grinding, competitive regimè, the abolition of the sweating system, the limiting of the working day, an increase of pay, and the abolition of fines. In order to secure these benefits they are firmly convinced that the Garment-Workers' union must be recognized and all employment of workers made a matter of collective bargaining. Hart, Shaffner & Marx, who employ 10,000 of the strikers, have agreed to arbitrate, and it is hoped that these workers may soon be at their work again. But the Merchant Tailors' Association and the Tailors to the Trade, which employ the other 35,000, demand unconditional surrender.

Convinced that the perpetuation of evils in this trade is a menace, not only to the workers but to the health of the community, many of the most prominent men and women of the



REV. W. C. WAY,
Rector-elect, Church of the Holy Communion, Maywood.



REV. H. S. LONGLEY,
Rector-elect of St. Mark's Church, Evanston.

city, and many of the philanthropic and religious organizations, are giving active aid to the 35,000, to prevent their being "starved into submission." The Jews and the Paulists have given a great deal, and our own Church has not been behind hand. One of the largest personal gifts has been that of Mrs. Joseph T. Bowen, a communicant of St. James', who has given $1,000 for milk. St. Martin's, Austin, and the Cathedral have both taken up offerings for the relief fund, and from several of the city pulpits the situation has been explained to the people. This has been necessary because from the garbled accounts in the city papers it has been next to impossible to derive any clear information.

Now this week there has been issued, with the *imprimatur* of the Bishop of Chicago, a "Litany for the Reconciliation of the Classes," together with other prayers on social subjects, prepared by Ellen Gates Starr of Hull House. Churchmen have been apt to be suspicious of things emanating from Hull House, deeming them apt to be at least unreligious, but this present publication is full of the deepest spirit of prayer and recognition of the truths of the Faith. Among the petitions are these:

"O God the Son, Child of Mary, who for love of thy brethren wast lifted up upon the Cross of shame, Have mercy upon us."

"O Holy Trinity, wherein Three are One, Have mercy upon us."

"From the fear of unemployment and the evils of overwork; from the curse of child labor and the ill-paid toil of women: Good Lord, deliver us."

"From the luxury that enervates; from the poverty that stultifies: Good Lord, deliver us."

"That employers may fashion their doings according to the law of equity, We beseech thee to hear us, Good Lord."

These may perhaps show something of what the Litany is

like. Copies may be had free from Ellen Gates Starr, Hull House, Chicago.

Trinity Church, the rectorship of which has been vacant since the Rev. Z. B. T. Phillips retired more than a year ago, has called the Very Rev. William T. Capers, Dean of Christ Church Cathedral, Lexington, Ky. The parish is one of the most important in the city and a great work lies before the next rector. Dean Capers is a son of the late Bishop Capers and was born in Greenville, S. C., August 9th, 1867. He was educated at South Carolina College and at the Virginia Theological Seminary and was ordained by his father as deacon in 1894 and as priest in 1895. He has been Dean of Lexington since 1905, prior to which he was successively rector at Anderson, S. C.; Holy Trinity, Vicksburg, Miss.; and Trinity, Asheville, N. C. He is president of the Standing Committee in the diocese of Lexington.

**Trinity Church Calls Dean Capers**

### Chapel Blessed at Waterman Hall

The new chapel at Waterman Hall, Sycamore, was blessed by the Bishop of the diocese on Monday, December 12th. The altar and reredos, a gift from Mr. and Mrs. Robert B. Gregory of Chicago, in memory of their daughter, Grace Elizabeth, was also blessed. The chapel is of brick with beamed ceiling and furnishings of red oak. The altar is of the same wood, and the reredos has panels painted by Frederick Bartlett.

### Diocesan News Notes

The Christmas number of the Grace Church paper (the Rev. Dr. W. O. Waters, rector), shows how rapidly that parish is becoming institutional in character. Each week there are some twenty-five clubs and organizations meeting in the parish house, with an attendance varying from four to five thousand persons.

The North Shore Sunday School Institute met Wednesday of this week at St. Paul's-by-the-Lake, Rogers Park. The Rev. J. H. Edwards conducted the devotional service. The evening was devoted to a discussion of "The Post-graduate Department of the Sunday School," under the leadership of Mr. C. H. McCurdy of the University of Chicago. The following officers were elected for the coming year: President, the Rev. H. W. Starr; secretary, the Rev. Richard Rowley; and treasurer, Mr. A. M. Ramsay of St. Matthew's, North Evanston.

The Rev. George Babcock, curate of Grace Church, has been confined to St. Luke's Hospital for the last few days with severe indigestion. Every hope is extended by the physicians of an early recovery.

In commemoration of the fifth anniversary of the coming of the present rector, the Rev. F. E. Brandt, Christ Church, Harvard, has raised $1,000 with which to pay the debt upon the rectory.

BERNARD I. BELL.

## WHERE THEY BELIEVE IN CIRCULATING CHURCHLY LITERATURE.

FROM southern India, among native Indians of the Syrian Church, we receive, quite frequently, requests for free copies of THE LIVING CHURCH for their libraries. It is encouraging to feel that there is this desire for the extension of Anglican literature among these people, whose practice of the Christian religion goes back to apostolic days, but whose knowledge of the English language does not antedate the British occupation of India, whose appreciation of the Anglican Church is very much more recent, and whose desire to rise above the ignorance and superstition in which their ancient Church had fallen is most commendable. Happily the English schools and colleges that have been founded among them are important factors in this renaissance; and THE LIVING CHURCH is sent, upon particular requests, to a number of their libraries.

Some may be interested in the most recent request of this nature which we have received. It reads as follows:

"KANDANAD, 19th October 1910.

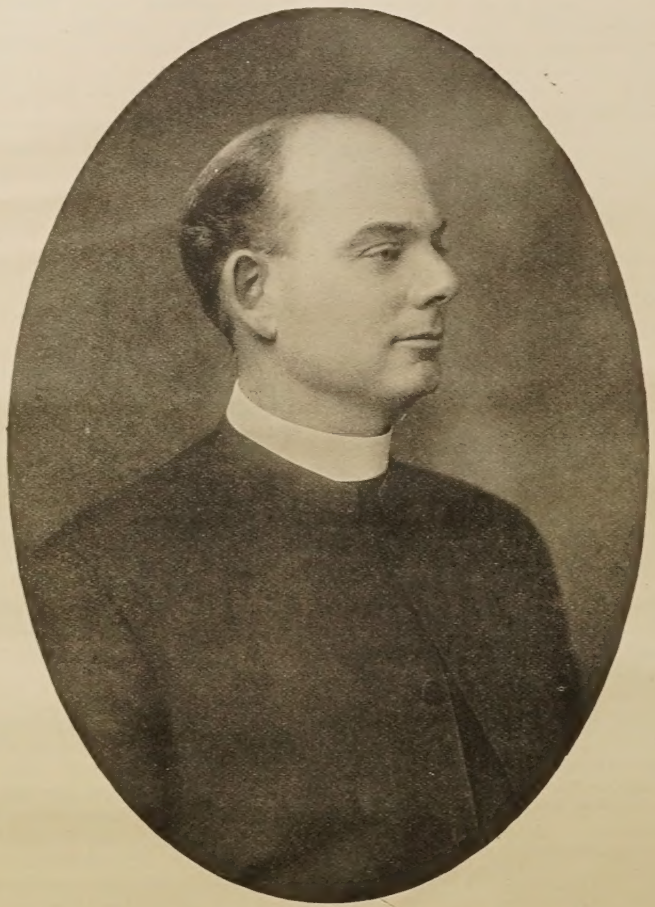
"*To the Editor of The Living Church*, 153 Lassali Street, Shickago.

"HONOURED SIR:

"May I bring to your Kind Consideration that we the people of Kandanad were Converted into the believers of Christ some years back and most of us were educated English by the last few years. As the true glory of a nation consists in the moral and intellectual preëminence of the people, we are conducting a *Library* here and I was elected as the Librariyan. I am very much glad to inform you that we are favoured with Newspapers, Magazines etc., gratis and donations from many a charitable Gentleman; but simultaneously I am extremely sorry to state that the only paper we get to Conform our young minds in the belief of our Holy Redeemer is the "Epiphany" of Oxford Mission. So May I request your honour as a representative of my natives to forward your esteemed paper *Gratis* to my address which we believe will give us a new and vigorous life and will help us to be the true believers of Jesus Christ and for which act of Charity we as a whole will be ever grateful towards you.

"I beg to remain yours truly, THOMAS."

Address P. J. Thomas, Kandanad, Trippoonithura P. O., Cochin State, South India.



RT. REV. EDWARD A. TEMPLE,
Missionary Bishop of North Texas.

## CONSECRATION OF THE REV. EDWARD A. TEMPLE.

ON Thursday, December 15th, the Rev. Edward A. Temple was consecrated Missionary Bishop of the district of North Texas. This district was created at the recent session of the General Convention, and is made up of territory which formerly belonged to the diocese of Dallas and West Texas and includes the vast Panhandle region. The ceremony took place at St. Paul's Church, Waco, where the Bishop-elect had been rector for the past five years. Five Bishops and about thirty of the clergy were present. The Rev. S. M. Bird of Brenham, acted as master of ceremonies and deputy registrar. The sermon was preached by the Rt. Rev. G. H. Kinsolving, D.D., Bishop of Texas. The attending presbyters were the Rev. P. G. Sears of Houston and the Rev. E. C. Seaman of Temple; the presenters, the Rt. Rev. F. R. Millspaugh, Bishop of Kansas, and the Bishop of Texas; the consecrators, the Presiding Bishop, Bishop Garrett, of Dallas, and Bishop J. S. Johnston of West Texas.

Bishop Temple's field of work is enormous in possibilities. There are parishes of from 100 to 150 communicants each at Amarillo and Abilene, and others with more than fifty each at Clarendon, Big Springs, and Colorado. There are also small missions at Vernon and Baird, while a general missionary, the Rev. Edwin Weary, has charge of a considerable amount of unorganized work, and settlers are pouring into the region on a great scale.

Bishop Temple has not yet selected his place of residence.

## A NEW PEACE CONFERENCE.

BY THE REV. S. D. HOOKER.

IF things are great in proportion to their prospective possibilities, then one of the greatest, if not the greatest, things done at the late General Convention was the appointing of a Joint Commission for the purpose of calling together a congress of all those who acknowledge Jesus Christ as Lord and Saviour, to consider the subjects of Faith and Order. It was suggested by Bishop Brent, and the resolution was offered by the Rev. Dr. Manning of New York.

The president of the commission is Bishop C. P. Anderson of Chicago. The men who compose the commission are men of vision and of power. One man has given one hundred thousand dollars towards meeting the expenses, which will necessarily be very large. The men who compose the commission are men who believe in prayer. We may be sure that their work will be begun and carried on on a very high plane, and with earnest prayer and in humble trust in Him who prayed that all His disciples might be one in Him, so that all the world might believe in His mission. A divided Church can never win the world for Christ. Shall we not call upon every member of the Church, nay, upon all who acknowledge Jesus Christ as Lord, to fall down on their knees and join with this commission in earnest, persistent, and unceasing prayer to the Great Head of the Church, that He will show us plainly what He would have us do and give us grace and strength to do it? He says, "Ask and ye shall receive." Let us dare to pray at this time a great big prayer, a united prayer, a prayer in which we plead His promise that when we agree concerning anything that we shall ask, it shall be done.

And in this connection I want to relate something which Dr. E. E. Hale told me six years ago in connection with the first Hague Peace Conference. He said, "Did you know that it was a prayer which was put forth by the Bishop of West Texas that made the first Peace Conference a success?"

And I said, "I never heard of it."

He said that Andrew D. White, Seth Low, Captain Mahan, Captain Crozier, Stanford Newell, and Frederick W. Holls were members of our commission at The Hague. After the conference was organized, when they began to try to do something, the Germans opposed every measure that was brought up. It went on in that way for some days. Then Mr. White had a long conference with the chairman of the German commission, Count Münster, but could do nothing with him. It was evident that the German government was opposed to the whole business. Finally Mr. White said to Mr. Holls:

"We can do nothing here; you must go to Berlin and see if you can accomplish anything there."

So Holls went to Berlin with letters to the powers that be, and with other documents. He first interviewed Baron von Bülow, who was the foreign secretary. But von Bülow told him that he could do nothing for him; that the chancellor, Prince Hohenlohe, was the only person who could help him, the emperor being away on his yacht.

So Holls went to see Hohenlohe and talked the matter over with him. But the prince gave him little encouragement and did not seem to think that anything could be done. Finally Holls became somewhat impatient and said to the prince:

"Do you know that if the emperor wants to go down to posterity more despised and hated than the third Napoleon, all that he needs to do is to keep on opposing this Peace Conference? For whoever lives on into the next century will see that this is one of the great movements of this age. And furthermore, you know just as well as I do that the American people are the coming people. And the American people are greatly interested in this peace movement, and they want to see it succeed, and they are going to do all they can to make it succeed."

The prince replied: "You are setting yourself up to be a good deal of a prophet. What do you know about what the American people are thinking? We get dispatches from different officials about the Empire, but we do not know what the people are thinking about. And I suppose it is the same way with you in America."

"Well, I guess we do know what the people in America are thinking about," said Holls; and he took a handful of letters from his pocket and added, "Here are the letters that I got from different people in America by the last mail. Why, sir, we are the laughing stock of all the people at The Hague when they see great baskets full of letters brought in to us every time the mail comes in."

Putting his hand in his pocket again he pulled out a paper saying:

"Here is a petition which was sent to me by a conference of Baptist ministers in Oregon, away over on the Pacific coast. You know they have not very much money, and yet they have chipped in a dollar apiece, thirty-six of them, to have this cabled to me."

The count said, "Won't you give me a copy of it?"

Holls answered, "You can take this."

And putting his hand in his pocket again he said:

"Here is a prayer that was put forth by the Bishop of West Texas, way down there in the wilderness where the foxes and the owls say 'good-night' to each other when they go to bed. He has put forth this prayer to be used in every church in his diocese, praying for the success of this conference."

And Hohenlohe said, "Won't you read it to me?"

Holls read it; and the prince said, "That is very interesting. I wish you would read it again."

Holls read it again; and the prince said, "Won't you give me a copy of it." Holls said, "You can have this." And he took it and studied over it for a while, and said:

"That is extremely interesting."

And finally he said to Holls, "You go back to The Hague and I think you will find that things will go all right."

So Holls went back to The Hague and things did go all right, and there was no more opposition from the Germans. Bishop Johnston's prayer was answered in a way that he had little dreamed of. Mr. White says in his *Autobiography* that this "is perhaps an interesting example of an indirect 'Answer to prayer,' since it undoubtedly strengthened the feeling in the prince chancellor's mind which led him to favor arbitration." He says that the prince was evidently affected by the Bishop's words and *especially by the depth and extent of the longing for peace* which it showed. This is the more remarkable when we consider the attitude which, according to Mr. White, the German government had taken toward the Conference a few days before. Count Münster said that "the calling of the Conference was simply a political trick—the most detestable trick ever practised." It was done, he said, "to embarrass Germany; to glorify the young Russian emperor." He said that he had received a dispatch from Berlin in which the German government—which of course means the emperor—had strongly declared against everything like an arbitration tribunal. This was on June 16, 1899. And a few days later Mr. White writes: "The great matter of the day was the news that Prince Hohenlohe, the German chancellor, has come out strongly for the arbitration tribunal and has sent instructions here accordingly."

It seems to me that this incident ought to encourage us all to pray with great earnestness and faith for the success of this even greater Peace Conference.

## A SINGULAR OMISSION.

BY THE REV. C. ERNEST SMITH, D.D., D.C.L.,
*Rector of St. Thomas' Church, Washington, D. C.*

THIS week there has been a three days' International Conference in Washington of the American Society for Judicial Settlement of International Disputes. It was held December 15th, 16th, and 17th. There were two sessions daily and at each session some half dozen orations on selected topics, in all over thirty. The conference had for its object the advancement of the cause of peace in the world, peace between nations, peace by the way of arbitration, and the settlement of disputes in courts of law. Thus this society is a kindred one to the American Conciliation Association, which also seeks the same end.

Having regard to the legal character of the society which called the conference together, lawyers and judges were naturally found among its chosen speakers. But where were the clergy—the men of all men who ought to have been there, and there in strong force? In amazement, we noted that the list of speakers did not contain the name of a single clergyman of the Christian Church, using that word Church in its very widest sense.

For the strangeness of that omission is this: that the cause of peace is Christ's own cause. He is the Prince of Peace. For peace, universal peace, He prayed, and going away He bequeathed it as a special legacy to the world, ordaining an order of men who should be the preachers of peace until war should be no more.

Thus primarily upon the Christian Church and its minis-

ters as such rests a responsibility which rests not upon lawyers or traders, sailors or soldiers, as such. In many ways the influence of the clergy has declined, and in those ways they now follow where once they led. But as preachers of peace and workers in its cause they can never be superseded. They are by Divine appointment ambassadors of the Prince of Peace. He that heareth you heareth Me, is His own word.

At the Peace Conference held in April, 1907, in New York City, no mention had been made of Christ. Ere the conference broke up Archbishop Ireland drew attention to the omission in these beautiful words: He had heard, he said, during the evening, the names of many mentioned, but not the name of One who had had more to do with the peace of the world than all the others, and he begged leave to pronounce the name of Him who was higher than them all, the name of one to whom a debt of universal peace was owed—the Christ Jesus; Him at whose birth the angels sang, Glory to God on high and on earth peace, good will to man.

Only by remembering that truth which the Conference of 1907 and that of 1910 seem to have forgotten, will be found glorious success. All other efforts will be but building with untempered mortar.

Magnificently on the continent to the south of us was the power of Christ's religion exerted to avert war. Chile and Argentine were on the verge of war when Bishops of the Church on either side of the boundary line urged peace by every means in their power. At last they succeeded and the war clouds rolled away and the matters in dispute were left to the judgment of the King of England. Then the women of the two nations took up the idea of establishing a lasting monument of peace. There was soon cast out of old cannons a statue of Christ which was set up on a granite column with this inscription: "Sooner shall these mountains crumble into dust than shall the people of Argentine and of Chile break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

This is the story of The Christ of the Andes. Only where men everywhere learn the lesson of that peace monument, will a world peace become a possibility. As a step in the right direction we would submit that no such conference as has just been held shall ever be considered complete without the effective advocacy of men officially connected with the Christian Church and capable of representing her. We are not careful as to who they may be; all we ask is that they be known and received as messengers of the Prince of Peace. Until this is done such conferences cannot be regarded by Church people as serious contributions to the cause of International Peace. For otherwise, the most potent and mysterious forces known to angels and to men are being altogether ignored. Apart from those forces ever working towards the time when swords shall be beaten into plough shares and spears into pruning hooks, the noblest efforts are but as bells wildly jangled and sadly out of tune.

## THE CHRISTMAS COURT.

Oh, gentle Child, for us come down
Amid the lowly and the gray,
Where dost Thou sit Thy rightful throne
With courtiers banked in fine array—
Where is Thy Christmas Court to-day?

Within some eastern mountain-close,
Dost Thou Thy sceptre wield with might?
Or dost Thou issue Thy commands
From some old tower's rigid height,
Imperial with the sheen of night?

Or down some rare Cathedral aisle
Dost Thou in pomp pass oft and oft,
Thy retinue a listening train
For that faint breath complaining soft—
The organ sighing in the loft?

Nay, nay! until the hosts surge in
To speak Thy Name, Thou waitest well!
And all about, nor Court, nor Throne,
Nor aught but a dismantled shell
Awaiting Thee to cast the spell!

Ah, Christmas Child, the world may boast
A hundred courts, and boast again;
And man may build with cunning hand
A palace for Thy Throne—but then,
Thy Court is in the hearts of men!

LILLA N. B. WESTON.

## MARY MOTHER.

"Mary kept all these things and pondered them in her heart."

"What visions do you see,
Fair Maid of Galilee,
A lily lying on your heart?
The fadeless petals fall apart
Fragrant with Heaven."
"I see afar a throne, but oh," she said,
"On each of these I see a cross blood-red."

"Among Judea's hills,
What mother-rapture thrills
Your soul, as the exalted song,
Magnificat, that ages long,
Shall swell toward Heaven,
Rings sweet and strong?" "My Son, my Lord," she said;
"But on my heart there lies a cross blood-red."

"And on that Holy Night,
When stars were over bright,
While angels in a stable-place,
Bent low to see your Baby's face
Alight with Heaven?"
"My heart with joy was breaking," low she said,
"But there the shadow fell, a cross blood-red."

JULIA REDFORD TOMKINSON.

## ANGLICAN VERSUS ROMAN MISSIONARY ZEAL.

GOD is already provoking us to jealousy and emulation, says the *Lamp* (Roman Catholic), by what the Protestant denominations around us are doing in the giving of both money and men for the propagation of the gospel (as they conceive it) in foreign lands. We talk and write much about the decay and failure of Protestantism, but as far as America is concerned the Catholic Church lags far behind the Episcopalians, the Methodists, the Presbyterians, and the Baptists in efforts to convert the heathen world to Christ. Take for illustration the annual report of the treasurer of the Board of Missions of the Episcopal Church as made at the recent meeting of the General Convention at Cincinnati. That report showed the gross receipts of the Board from all sources during the last twelve months to have been over one million, seven hundred thousand dollars. And such headway are the Episcopalians making in the increase of their funds for missionary extension at home and abroad that the treasurer was able to report that the income of the Board had increased *two and one-half times* within the last ten years. . . . Nor is it only money that the American Protestant bodies send into the foreign mission field, they send men and women also in great numbers. At the meeting of the Woman's Auxiliary to the Board of Missions (Protestant Episcopal) held in connection with the General Convention Miss Julia C. Emery, the general secretary, said: "At the gathering of Student Volunteers, we have seen *ninety students rise as volunteers for the mission field at one time.*" It is not therefore in money alone that the Protestants outstrip the Catholics of America in zeal for the conquest of Asia and Africa for Christ (*"by their fruits ye shall know them"*) but in the number of missionaries actually sent to the mission field the comparison ought still more to provoke us Catholics to emulation.

Father Janser is authority for the following:

*"The statement I am about to make may come as a startling surprise. Nevertheless it is true that all the Protestant denominations in America have foreign missions, and we Catholics have none. To be accurate, the Jesuits have some fathers in Jamaica, British Honduras, and Alaska. Besides there are four Franciscans in China. But that is all. We have no missions among the heathens outside our own possessions."* (*The Lamp*, p. 533.)

In extenuation, or rather explanation, of this appalling statement we must remember that only very recently America herself has been taken off the list of missionary countries by the *Propaganda* at Rome, and that so absorbed have been the American Bishops and their clergy in the almost superhuman task of building churches and schools fast enough to keep pace with the increase of the Catholic population in nearly all our dioceses and to supply the millions of Catholic immigrants, who have come to our shores, with priestly ministrations that they have had neither energy nor resources left wherewith to respond to the far-off cry of Asia and Africa. And so until now they have left France, Germany, Belgium, England, and the Old World dioceses to look after Catholic extension among the one thousand million heathen living on the other side of the globe.

But whatever might be said to justify such an attitude in the past it would be simply criminal to immortal souls and to the commands of Jesus Christ to allow this practical indifference to foreign missions to continue any longer.

## CHURCHLY EDUCATION.

THE late Bishop of London said, "I have no doubt as to what is the greatest danger of this century—it is the absence of high aspirations." To one who has watched and prayed for the Church in America for over forty years, the wonder is why she has not higher aspirations, and why she has not felt the solicitations of the noblest opportunities that ever came to a Church and poured herself into them with a desire to write herself large on the page of history. Aspiration is the one quality which makes life cumulative and forbids halting in the cause of growth. It is moral virility, which leads to achievement.

As one reads the Church papers upon the General Convention, there seems great enthusiasm and satisfaction over the result of this gathering. It showed great increase of gifts for the Endowment Fund for Aged and Infirm Clergy and other endowments. We also mark that the note which dominated the Convention was interest and sympathy with Foreign Missions. The large gift of the Woman's Auxiliary gives very properly great satisfaction. All this is very worthy and good to hear.

We get ominous mutterings of the cult of "Unity with all Christian men holding the Christ to be God and Saviour." One sees a great thought in "Unity," minding of the Millennium. But it may be well to ask, Are we so well grounded in the Faith that we may be sent out upon such a large and foreign mission? Is it possible that we so quickly forget the large crop of crazy heresies which Dissent has brought forth—Father Benson says that America is the home of religious cranks—that we take upon ourselves to make common cause with the dreary gods of division and negation, which have brought forth quacks, charlatans, and false prophets in the past?

But is it not strange that no word was spoken of Church Education? It has a significant look. The only touch, as far as reports give, is "the creation of a Board of Christian Education in connection with the Sunday School Work," which is most commendable. Was there no Bishop or Priest to champion Church Education, none to plead for gifts and endowments for Church Schools? How many Church people know what the Church's status is on the question of Education?

We have no Church university, unless we except the University of the South; we have "the faith once delivered to the Saints," not gathered as we go along; but does the three years quarantine in the Seminary give to her candidates for the priesthood the shaping influence she needs for her service, rigidly enforcing requirements that they may be "apt and meet"? Are the professors in these seminaries always well grounded in the Catholic faith, sane, spiritually-minded men? And does the Church keep jealous watch and guard at its gates over the morals and manners of those who are trained therein? "The Laymen's Forward Movement" is inspiring, but we need the training that keeps the moral fibre firm. This must begin with the mother, and be carried on in the Primary Schools under the best trained teachers. The Church has not *one* school for training teachers in America, and yet, next to the priest, the teacher's vocation is highest, and the question of schools is a question of the teacher. The teacher is the school.

We do not refer to trainers, clever in class drill. A real teacher holds her pupils to the highest living, and she will not accept cheap work. We have no college for women, while Methodists, Baptists, and Presbyterians have numbers of such colleges, well endowed, and maintained at a high point of effectiveness. We do not properly care for our sons who go to the large universities. Over one hundred and fifty Church lads were in the freshman class in a prominent university. The services at the parish church were bald, the choir poor, the priest dull. What follows, but that at Easter there were less than twenty-five men present? Clever preachers, with a good choir, caught the rest. Hymns largely flourish where heresies are rife. If this statement seems exaggerated, ask any Bishop in whose diocese a college is situated. We think much the same follows in regard to our girls in the women's colleges.

But, however we may differ, amid all the din and smoke of the battle, about Religious Education in this modern world, one thing is evident: that the people are perishing for want of knowledge; of the simple, saving knowledge of how to live, how to win self-control, how to get shrift, where to find our Lord, how to worship Him, and how to die in His Arms. And it would seem as though the Church were especially well equipped for this great missionary duty. Her Prayer Book is a complete text book of fine Christian living. The Catechism is the children's perfect guide book, and a mold in which to cast loyal patriots for the nation—so simple and sane, just what our excitable race needs to keep them tranquil. And yet we are fifty years behind the Protestant bodies in the building and endowing of schools and colleges, and in real interest in the great and vital subject of Education!

And Rome is quite beyond our line of vision in her devotion to the education of her own children, beside reaching forth to those outside her fold. It is said that at this date more thought is given to education, more effort and insight devoted to it, more expense lavished upon it of time and energy, as well as unstinted gifts, public and private, than ever before, and this on all sides.

What is the Church doing in this matter? Where are her sons and daughters being educated? Does she follow her sons to the University? It is the inverse of the proportion which seems to prevail in the choice of a school. The child selects her school, because some friend is going there, or for other reasons quite as trifling. Later on, the worldly mother comes in with her voice for a fashionable finishing school in the East; while for younger children there are the Roman convent and sectarian or non-sectarian schools to choose from. Very good schools these are too, if one has no special care for keeping to the reserve and refinement and the special tone which our people are trained in by the use of the Prayer Book. Why do they not patronize the Church schools? you ask.

The American mind must have nothing less than the latest and best of everything, measured by gold and up-to-dateness. Church schools are struggling; few have any endowments. Naturally they cannot compete with the old and rich foundations. If a Churchman is asked to help a Church school that is doing successful work along Church lines, he wonders why all educational institutions should not declare dividends. He is a successful business man, and why should you engage in hard labor not money making? naturally he asks, and soon he comes to believe that it is only Church schools that are not self-supporting.

We will quote a prominent educator who says that no school which offers what is new and at the same time of educational value, and is manned by first-class teachers, can make money; indeed it will generally end the year with a deficit. One may give two examples of this in popular schools. The Francis W. Parker School of Chicago, a well equipped institution, is said to have a yearly deficit of from $5,000 to $10,000. The Elementary School of the University of Chicago pays no rent and is not responsible for repairs, but its expenses exceed the income; yet these are popular schools, financed by experienced educators.

One hears of Bishops pleading for vocations to the priesthood. Is it to be looked for that women, trained in fashionable schools outside their own Church, will encourage their sons to serve a poor Church, where the priest receives but a meager stipend? Then again, one meets the appalling fact that missions in the suburbs and in the country have to be closed; outposts being given up, and the feeble band of faithful souls left alone to shift as best they can. May it not be that this is the result of leaving the faithful without parish schools? Fifty years of strong, good, honest work in schools, well equipped and generously supported, might have given the Church fewer struggling, feeble dioceses, and have given us an intelligent, loyal contingent, who believe in the Creed and would stand firm in these days of unbelief.

Will not our men and women of fortune give of their riches to build and endow new schools; endow scholarships, add buildings to long-established and struggling Church schools? Can you make a better investment? We quote from an address before a State University, the speaker a railroad man:

> "He who gives money to a hospital gives it wisely and well; he who gives money to an asylum also gives wisely and well; but he who gives money to a school gives it best, for money that goes to a hospital goes to repairs, up the line where the earnings are not sufficient to keep the concern going; and money that goes to an asylum, where are the incurable in mind and body, that is where humanity is in the hands of a receiver and the money goes to keep the receiver in funds, to keep a bankrupt concern going. It is all very well. But the money that goes to a school goes for the construction of a new line; new cars, new locomotives. The line runs through a region where God's acres have never felt the kindly influence of the plough. It runs past the spot where the mill may be built. It runs through a region where homes may be established, where towns may spring up, and it carries out and distributes, right and left, the teachers, the machinery of God for the enlightenment of mankind and the salvation of the republic."

M. G. C.

# Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

*Correspondence for this department should be addressed to the editor at North American Building, Philadelphia*

### THE AMERICAN CIVIC ASSOCIATION.

THE Washington meeting of the American Civic Association was a most successful one. There was a representative attendance, an instructive programme, and an informing discussion. "City Planning" came in for a large measure of attention. Frederick Law Olmstead, of Brookline, Mass., a member of the Commission of Fine Arts, recently appointed by President Taft, in considering "The A B C of City Planning," said in part:

"City planning may be described as a systematic attempt to do the following three things:

"First. To make the best practicable analysis and forecast of such existing and future needs of an urban community as may require its existing physical arrangement and equipment to be changed or extended.

"Second. To prepare or search out and gather together the most promising tentative plans for the meeting of those several needs.

"Third. To keep this combination of plans constantly up to date in order that no project for immediate changes need be entered upon without a clear understanding of its relation to other changes that are likely to occur.

"I am inclined to think that the best organization for city planning might include on the one hand a central bureau of surveys and plans under an able engineer, and on the other hand a small supervisory board operating through this bureau."

George B. Dealey of Dallas, told how that city had been aroused to a desire for a plan, and how the City Plan Commission was finally created. He said that preliminary organizations had led finally to the formation of the broader and more comprehensive plan. Newspaper publicity, he declared, had been the principal means employed in interesting the people in the idea. He said a report is ready, showing just what needs to be done in replanning the city. This will be the beginning of the working out of the plan, after which the city will grow by its own impulse, in population as well as in commerce.

John Nolen, of Cambridge, made a plea for the smaller places with a population ranging from 2,500 to 25,000. He held that nothing is further from the fact than that city planning is only for big cities. The reverse is nearer the truth. Comprehensive planning, he added, could render to the small places a lasting service. He used Glen Ridge, N. J., as a concrete illustration of what may be done in comprehensive town planning to help small places. In the development of these plans, he said, three points must be kept in mind—the exercise of more foresight, the employment of experts, and the adoption of an appropriate goal or ideal.

"What is Your City Ideal?" was the subject discussed by Clinton Rogers Woodruff, secretary of the National Municipal League. He made reference to John Burns, the head of England's local government board, who, he said, has constantly before him an ideal toward which he is working. "While he has most frequently defined it in a series of negatives—don'ts—nevertheless it is in essence a progressive and constructive plan, at the basis of which lie these two ideas:

" 'Make the private home so pleasant that the public house will have no appeal.

" 'Make the city a community where health shall be the only wealth.' "

He said that to attain these ends, Mr. Burns believed in imposing upon every new community and every old one, where he gets the opportunity, maintenance of proper relationship to the natural, physical, social, and industrial ends.

Caustic criticism of the art of America with particular reference to the standard of national monuments, which he characterized as a "travesty of art," was advanced by Thomas Nelson Page. "Go through the length and breadth of the land and see for yourself what the soldiers' monuments are like," said Mr. Page. Admitting that the monuments represent an idea, he declared, "how frightfully do they express it!" Mr. Page also condemned the tariff on objects of art, declaring that the country did not need it for purposes of revenue.

### THE HOUSE OF GOVERNORS.

Among the subjects discussed by the governors at the Louisville meeting were employers' liability and workmen's compensation act, direct primaries, and automobile reciprocity. The first resulted in the adoption of a resolution that commissions of several states investigating this question supply each governor with their findings. The second developed into an experience meeting, when many governors explained the election and primary systems of their states. Widely different views were expressed, principally on whether it was better for the public if party lines were eliminated or strengthened. A movement has been started to put the next conference on a business-like basis and to establish permanent headquarters, where programmes will be arranged insuring better results.

### CHICAGO'S CITY MISSION.

The Chicago City Mission staff consists of 3 clergy as compared with New York's 23; 2 deaconesses, and 3 paid lay workers, students from the Western Theological Seminary. New York has 36 paid lay workers.

Chicago carries on weekly and monthly services in twenty-one places. Nearly one thousand services have been held in the past year in the city institutions, and about 12,000 calls have been made by the staff.

The work in Chicago is divided up as follows:

The Cathedral is located in the most vicious, poverty-stricken, and sinful district in Chicago, said to be as bad as, if not worse than, any in the country. The worship consists of a daily celebration of the Holy Eucharist and Morning and Evening Prayer. The Sunday morning congregation now numbers about 600. Hundreds of men and women were clothed and assisted during the past winter; social settlement work with day nursery and kindergarten has been carried on under the direction of the Sisters of St. Mary in the Mission House, with classes of various kinds in domestic science. Here also is carried on rescue work for girls. About 130 have been cared for within the past four years.

The Church is now represented officially through the City Mission staff in twenty-one civic, social, philanthropic, and educational institutions outside of the Church. This is an attempt to help arouse a public conscience against unhealthy and immoral social conditions, dishonesty in the administration of public affairs, the meting out of justice where injustice prevails, and the furthering of social righteousness. The Church must lead in these movements. The Dean of the Cathedral, the Very Rev. Walter T. Sumner, represents the Church as follows: He is—

Superintendent of City Missions; chairman of the Chicago Vice Commission, appointed by the mayor and city council; chairman, Charities Committee of the City Club; first vice-president of the Juvenile Protective Association; chairman, General Advisory Committee, United Charities; treasurer and director, Charles Sumner Social Settlement for Colored People; trustee, Church Home for Aged Persons; chairman, Advisory Committee, Legislative Voters' League; secretary, Church Association in the Interests of Labor; member Association of Commerce; chaplain, Forty Club; member Board of Education, and chairman Committee on Use of Schools for Social Centers; chairman, Tribune Lodging House Committee for Unemployed; member Citizens' Committee on Garment Workers' Strike; Advisory Committee Citizens' Health Alliance.

Services are held in the penal and charitable institutions of the city. These include the Home for Incurables—260 in the main building and the consumptive wards; Dunning—3,600 patients, including the Poor House, the consumptive building, and the insane; the County Hospital, main building and consumptive building; the Home for the Friendless; the Martha Washington Home for inebriate women; the Old People's Home; Chicago Homes for Boys; the County Jail for men and women; the Bridewell, with 2,200 prisoners, and the same for women; the John Worthy School for Boys; the Refuge for Girls—a home for 230 unfortunate girls.

In addition to the above, the mission of St. Mary's at Morton Park is in charge of the City Mission staff. It has been self-supporting for four years.

Seven thousand dollars a year is appropriated by the Board of Missions to the City Mission. The New York City Mission receives $60,000. It seems about time for Chicago Churchmen to awaken to the great needs surrounding them and the great work that Dean Sumner and his colleagues are doing on a pittance.

### INDUSTRIAL HYGIENE.

Among the questions to be considered at the St. Louis meeting of the American Association for Labor Legislation

are those of industrial hygiene, limitation of the working hours of women, enforcement of labor laws. Under the head of industrial hygiene the following questions will be considered:

1. Should the national government investigate industrial diseases?
2. To what extent may we hope to secure the elimination of occupational diseases through national legislation?
3. Should medical practitioners be required to report industrial diseases to the state factory inspector?
4. Do we need medical inspection of factories?
5. Do we need a special clinic for the study and prevention of industrial diseases?
6. Should employers and insurance companies be required to keep careful records and report by causes and occupations all cases of industrial injuries?

In regard to enforcement of laws these questions will be taken up:

1. What can be done to secure more efficient systems of factory inspection and better enforcement of labor laws?
2. To what extent can we rely upon the coöperation of the workers themselves in calling attention to violations of the labor laws?
3. Is the establishment of unsalaried state advisory boards to coöperate with the chief inspector of industrial establishments desirable and practicable?

OCCUPATIONAL DISEASES.

The American Federation of Labor, at its annual convention declared that recent investigations in Europe and America indicate that the suffering and economic loss occasioned by occupational poisons and diseases can be greatly minimized and in some cases absolutely eliminated through labor legislation requiring strict regard for the health of the workers. The Federation therefore urges such investigation of conditions, such labor legislation, such thorough factory and mine inspection, such provision for the health of the workers, such enforcement of labor laws, as shall place America on a level with the most progressive nations; and it endorses and commends the American Association for Labor Legislation for the work it is doing in this direction.

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Dr Eliot, in a recent address at Chicago, said that after the outside engineers had failed in building the Panama canal, it was the army engineers who stepped in and have made the great progress on the big ditch. This, he said, was one indication that with civil service, men having an aim in life, that aim being to improve their condition, the government could be more economical in its expenditures by having better men do better work than high-priced men who are simply hired for the occasion. Besides, he said, there is no graft.

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A second course in social problems will be given in the Church House, Philadelphia, under the direction of a committee of the Baptist Training School, the Deaconess House of the Episcopal Church, and the School for Christian Workers of the Presbyterian and Reformed Churches of Philadelphia. Deaconess Sanford is the Church's representative on the committee. Among the Churchmen on the programme are Deaconess Colesberry, of St. Martha's Settlement, the Rev. A. J. Arkin, in charge of St. George's chapel, Clinton Rogers Woodruff, and Mrs. John M. Glenn.

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President Taft in his last message to Congress said:

"I invite attention to the very serious injury caused to all those who are engaged in the manufacture of phosphorus matches. The diseases incident to this are frightful, and as matches can be made from other materials entirely innocuous, I believe that the injurious manufacture could be discouraged, and ought to be discouraged, by the imposition of a heavy federal tax. I recommend the adoption of this method of stamping out a very serious abuse."

This is the method urged by the American Association for Labor Legislation, in its bill as introduced in Congress by Mr. Esch, June 2, 1910.

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Through the generosity of some prominent laymen, the National Municipal League has been enabled to send a copy of Dean Hodges' leaflet, *The Value of a Vote*, to the clergy of the American Church.

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The present prospects are that there will be 50,000,000 of the Christmas Red Cross seals sold this year.

# Correspondence

*All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.*

## THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION.

*To the Editor of The Living Church:*

In your issue of November 26th the Rev. Arthur W. Higby suggests the desirability of the Church adopting the International Sunday school lessons. I fully concur in this suggestion; however, there is another matter which I regard of even greater importance. Even waiving the question of Sunday school lessons, I believe that we would greatly strengthen our Sunday school work by coöperating more fully in the work of the International Sunday School Association. For the question of lessons is not necessarily involved in it at all. Their work is not the pushing of this or any other system of lessons. The leaders of this work in Alabama and also several of the International officers are among my personal friends and I have taken pains to inform myself as to their purposes and methods. They work along clearly defined lines and seek simply to bring to the attention of Sunday school workers the best modern methods of work, regardless of the system of lessons used. I have attended a large number of their conventions and it is rarely indeed that I could have told even in the most indirect way whether even the speakers used the International, Whittaker, Hartzell, S. S. Commission, or any other special series of lessons. Among the topics I have heard discussed are such as these: "How to Increase Attendance and Punctuality," "Interesting the Adults in Sunday School," "Securing Home Coöperation," "Teacher Training," "S. S. Equipment," and so on. These, it will be readily seen, are matters entirely independent of any particular series of lessons; they are problems which confront every Sunday school of every Christian body.

Now, we know that our own Sunday schools are in great need of better methods. With some notable exceptions, our Sunday schools are wofully behind those of other communions. Our teachers, in loyalty and consecration, I believe are unsurpassed anywhere; but they are hopelessly handicapped by antiquated methods. On the other hand, the denominational Sunday schools are richly profiting by the adoption of the improved methods advocated by this Association. To mention but one instance out of hundreds in this state alone, the "Ramsey Class" in the First Methodist Sunday School of Birmingham adopted one of the plans advocated by the International S. S. Association, and as a result increased from 22 to between 400 and 500—*all men*. And this was done without any sensationalism or high pressure methods; simply thorough, systematic work. I am personally acquainted with the leader of the class, and so far as I know, the methods used could have been used with perfect propriety in our Church. Judge N. B. Feagin, in the Church of the Advent, Birmingham, did adopt a somewhat similar plan, and as a result increased his adult class from 16 to 114. Why don't we all adopt and use these improved methods? Simply because our people have stayed off in a corner, never attending Sunday school conventions where these methods are discussed by practical workers.

The International S. S. Association and the various State Associations employ scores, if not hundreds, of trained Sunday school experts, devoting their whole time and thought to the study of Sunday school conditions and the perfecting and dissemination of the most approved methods of work. We are losing the benefit of this because we have enclosed ourselves in a Chinese wall of isolation. Let us wake up and send our Sunday school workers to these conventions, learn all we can, and use what we think proper. By so doing we have everything to gain and nothing to lose.

Sincerely yours, Leon C. Palmer.

Montgomery, Ala., December 16, 1910.

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## DR. M'KIM'S LETTER.

*To the Editor of The Living Church:*

The thrill of joy which filled the Church after the late General Convention was greatly due to the eirenic and loving spirit which was manifested, especially in the change of name. This seemed to argue for a new day in our Church, when partisanship should yield to charity and brotherly love.

Dr. McKim, writing ably, as he always does, says there was no argument produced in favor of the change of name other than those brought forward in previous Conventions, as appeared in 1904. This may be true. But the effect of the arguments was very different. The Church had had time to consider them; an educational movement had been going on; the good seed had fallen on good ground;

the temper of the House was changed; it spoke with tremendous effect in the results.

We do not now care to discuss the question how we got the name, or to deny that our Church in England or America is, in the right sense of the word, a Protestant Church. I am a Protestant. I glory in that name. I protest both against the erroneous additions of the Roman Church, and the subtractions of the sectarians. I am willing to be called, in the same sense the Carolinian divines called themselves, a protest-ant Catholic. But this use of the word Protestant is not the common or popular one. It confounds us with all those religious bodies which have men for their founders, and who reject the authority of the Church.

Dr. McKim thinks we ought not to reject the term Protestant on account of its bad use, any more than the title "Christian." Now there are Christians, and those who call themselves Christians, who are not so. All are Christians who are baptized in the name of the blessed Trinity and believe in the deity of Christ. We would certainly oppose the introduction of the word Christian into the title to our Church, if it popularly associated us with Unitarians, as it might do. In like manner, since the word Protestant has come to mean what it has, a denial of Church authority and the sacramental system, we think that in loyalty to our Church principles it should be removed. We agree with Dr. McKim in thinking that the abuse of a term is no ground for the rejection, and therefore may suggest that the term Mass, which is an ancient term, might still be used, in spite of its misuse by Romans. Is not this a fair reply?

We believe that the word Catholic should be adopted, because we hold the faith according to the Vincent de Lerins rule. We believe what the Church from the beginning, throughout all the ages, and with one voice, has declared.

Protestantism, and all sectarianism, has an entirely different rule of faith, and therefore we do not wish to be identified with it. Dr. McKim says he would rather be buried under Protestantism than under the Church of Rome. But the more one becomes a true Catholic, as we hope some day Dr. McKim may become, the less danger is there of submitting to Rome. The title of "American Catholic" proposed, while it asserts our true position as a portion of the Catholic Church, discriminates us by its term "American" more explicitly from Rome than our present title does.

The reason why the title would help us is because there are so many who have relapsed from Rome, or are agnostics and unbelievers, whom Protestantism does not satisfy. They long for a Church that can speak with authority, and can give them sacramental aid; and so long as we appear to be like one of the sects and call ourselves Protestants, they are not attracted to us.

We hope the day will come when those of the Catholic and the Evangelical schools, since they do not disagree in essentials but rather in expression, will be drawn into more loving accord and co-operation, for Christ's sake. C. C. FOND DU LAC.

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[CONDENSED.]

*To the Editor of The Living Church:*

. . . . Granting that the name "Protestant Episcopal" was "advisedly and deliberately adopted by Bishop White and his co-laborers in 1785"—must we in the twentieth century be necessarily bound by the nomenclature of a period when the Church of England was at its lowest and most Erastian point? It is a fact, of course, that the Church of England at any time before the Reformation might have been described as "Episcopal" and since that date as both "Protestant" and "Episcopal." But it is one thing to be *protestant* against the errors of Rome and quite another to consider that truculent word fitly descriptive officially of that Church which must ever, in Dr. McKim's own words, "bear witness for the pure Catholic doctrine of the Primitive Church." . . . . .

As for your correspondent's "Protestant brethren," like all Protestants, some do and some don't think as his "nine or ten most prominent Protestant ministers" of Washington.

For example on returning from Cincinnati I had as fellow-passenger a recognized leader of the Congregationalists fresh from his General Conference in Boston. Asking him point-blank his opinion of our improved title-page he said it was a step in the right direction as "Protestant" was a controversial term unsuited to the eirenic conditions of to-day, adding, "Moreover we never know your Church except as 'The Episcopal Church.'"

Respectfully, HENRY LEVERETT CHASE.

St. Louis.

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[CONDENSED.]

*To the Editor of The Living Church:*

I WRITE as a Catholic to say a hearty word of praise for Dr. McKim's Protestant letter. I believe that time will prove that the Table is Round enough and peaceful enough, to admit Dr. McKim, and its legs are sturdy enough to support provisions to his taste. The remarkable thing about his letter is not so much his sturdy stand for the Protestant position as his cordial admission—*nine times*, including approved quotations—of the Catholic position.

It is evident to the careful reader of his English historical references that Protestant and Episcopalian were descriptive designations rather than of the nature of a formal name. . . . .

The Protestant Reformation was an experience in the life of the Church. It was an experience which had to be. There was no avoiding it. Without it, conditions were horrible. With it, advance and public welfare became possible. Cleansing, purging, and amputation are recognized agencies in preserving life and health. The Reformation was not a particularly pleasant kind of experience—I have called it painful—but it was salutary. Now what attitude does a man take in reference to his experiences—typhoid fever, for instance? Or something inflames his appendix, and it must come out. The man burns with fever or endures weakness and pain. He is a brave man and speaks of his ills with cheer and hope. Soon he is convalescent—well again. The poison is cleared out of his system, the danger-place is gone. He is "*better than he has been for years.*" It seems to most men that a recovered patient who had gone through such an experience would not go about boasting of his bravery or telling everyone of his trouble and cheerfulness and recovery. Such an attitude would be cranky and unmanly. Much less would he name himself after his experience. I have had both typhoid and appendicitis, come to think of it, but I had forgotten, and my friends know nothing of it. It never occurs to me to sign my name John Had-typhoid Littell. . . . .

The general public knows perfectly well that family names belong to us at birth, and personal names are given to us in infancy. If therefore we name ourselves Protestant, the general public quite naturally concludes that we had our origin at the Reformation, and the idea of Catholic continuity is destroyed. And we see that strange thing of to-day, continuity and Catholicity existent, but not publicly recognized. JOHN S. LITTELL.

Keene, N. H., December 17, 1910.

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*To the Editor of The Living Church:*

DR. M'KIM, in pointing out that the great English Catholic Divines of the seventeenth century styled themselves Protestants, fails also to point out that the word Protestant has two entirely distinct meanings; the one a scholastic meaning, meaning non-Roman, the other a popular and modern meaning, meaning anti-Catholic. It does not seem to me that this omission is entirely fair. For example the following passage from Archdeacon Hammond, quoted in Pullan's *The Book of Common Prayer*, beginning of Chapter II.:

> "The Protestants of the Church of England believe and reverence, as much as any, the Sacrifice of the Eucharist, as the most substantial and essential act of our religion, and doubt not but the word *Missa, Mass*, hath fitly been used by the Western Church to signify it, and herein abhor or condemn nothing but the corruptions and mutilations which the Church of Rome, without care of conforming themselves to the Universal (Church), have admitted in the celebration."

The "Protestants of the Church of England" in the seventeenth century understood the word Protestant to include such things as the Real Presence, the Sacrifice of the Mass, Eucharistic Adoration, Sacramental Confession, and the use of Incense. If the word Protestant meant these things to-day, there would be no particular objection to its use.

But the Protestants of the twentieth century, everywhere, understand the word Protestant to be antagonistic to all these great truths. And as we are living in the twentieth century, and not in the seventeenth, we shall do all we can to get it out of the Prayer Book.

To disassociate ourselves in the popular mind from those "who profess and call themselves" Protestants, nowadays, is the chief reason why we want the change of name.

Very faithfully yours,

Morgan Park, Ill., Dec. 19, 1910. EDWIN D. WEED.

[A number of other replies to Dr. McKim's Letter are received, but it seems unnecessary to throw the letter open to general discussion.—EDITOR LIVING CHURCH.]

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## WORLD-WIDE CHRISTMAS JOY.

In one of the charming fairy tales of Hans Christian Andersen, we are told that "the church bells rang for the Christmas time. 'The bells ring for the new-born,' said the Ruler of the Year. . . . And in the fresh green fir-wood, where the snow lay, stood the angel of Christmas, and consecrated the young trees that were to adorn his feast. 'May there be joy in the room, and under the green boughs,' said the Ruler of the Year." There is joy, not only in the thousands of rooms where "the Christmas trees" spread their treasured "green boughs" at Christmas-tide, but in every country, and in every clime of earth, there is joy at Christmas time. Joy in the cottage—just as pure, and sweet, and true, aye, and simpler far, than the joy that reigns in the palace. Joy on land and sea. Joy on lake and river. And the wonder of it all is that this marvelous stream of joy, mingling the human and divine in man, may be traced to its source in a manger of the stable of a humble inn, in the little town of Bethlehem.—*Canadian Churchman.*

feast is evidently due to its containing the great Messianic promise to David, since the covenant made with David finds its complete fulfilment in the Son of David (St. Luke 1: 32, 33). In verse five is a word which occurs in Isaiah 9: 6 as one of the titles of the Messiah, "His Name shall be called Wonderful." Instead of the "wondrous works" of the Psalter, it is literally simply "wonder." As Dr. Kay says: "The 'wondrous work,' by which the promise to David was fulfilled, was the Mystery of the Incarnation." The psalmist declares of God: "Righteousness and equity are the habitation of Thy seat" (verse fifteen). And so of the Child the prophet says: "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even for ever" (Isa. 9: 7). The high promise of verse twenty-eight, "And I will make Him my firstborn: higher than the kings of the earth," points forward to Him of whom St. John spoke as "The first begotten of the dead, and the Prince of the kings of the earth" (Rev. 1: 5), and of whom we read in the Christmas Epistle: "I will be to Him a Father, and He shall be to Me a Son" (Heb. 1: 5).

The one hundred and tenth psalm is preëminently Messianic, a glorious vision of the Priest-King. This Messiah is addressed by God Himself as a "Priest for ever after the order of Melchizedech"—the King of righteousness. Again and again this psalm is cited in the New Testament as referring to our Blessed Lord. Some of its opening words greet us in the day's Epistle, which declares of the Son of God that He "sat down on the right hand of the Majesty on high" (Heb. 1: 3).

The one hundred and thirty-second psalm was probably selected for Christmas on account of its sixth verse, where we find "Ephratah," the ancient name of Bethlehem (Gen. 35: 19; see also Mic. 5: 2, where the two names are combined), and it is the only psalm in which there is reference to this little town, where in that solemn midnight, centuries ago, Jesus Christ was "as at this time born of a pure virgin." Bethlehem—it is the "House of Bread"—let us hasten early on the blessed morn to fall low in adoration before the Child of Mary in the Eucharistic Feast, and there feed on Him who is the "Living Bread." "O taste, and see, how gracious the Lord is."

St. Chrysostom believed that angels were always present at the celebration of the Holy Communion, and so it may well be something more than mere fancy to think that if our eyes were only opened we might see at the Mass of Christ some of those same great angels, "that excel in strength," whose wondrous melody the happy shepherds heard herald the Eternal Word.

"From Virgin's womb this day did spring
The precious seed that only savèd man;
This day let man rejoice and sweetly sing,
Since on this day salvation first began.
This day did Christ man's soul from death remove,
With glorious saints to dwell in heaven above.

"O sing unto this glittering, glorious King,
O praise His name let every living thing,
Let heart and voice like bells of silver ring,
The comfort that this day did bring:
Let lute, let shalm, with sound of sweet delight
The joy of Christe's birth this day recite."

## STORIES OF OUR LORD'S CHILDHOOD.

By Alice May Elliot.

### I.

We realize, as Christmas and Epiphany-tide come once more, how few details are given in the Gospels of our Lord's childhood. It does not seem strange to us, therefore, that many devout souls have cherished the legends of the Apocryphal Gospels, which were rejected by the councils of the Church. These legends first found their way to the Western lands when pilgrim and crusader repeated the songs and stories which they had heard in the Holy Land; and while some of them are as simply told as the events of the New Testament, others are as fantastic as any Eastern tale. Notable among the latter stories is the one of the young man who by enchantment was changed into the form of a mule, and who received his own form again after the Holy Child had been placed upon his back.

Of the Apocryphal Gospels, the Protevangelion is ascribed to St. James and the allusions to it in the ancient Fathers are frequent, and by many of them it was considered to be authentic. The full title is: "The Protevangelion; or an Historical Account of the Birth of Christ, and the perpetual Virgin Mary His Mother, by James the Lesser, Cousin and Brother of the Lord Jesus, chief Apostle and first Bishop of the Christians in Jerusalem." The Gospels of the Infancy are supposed to have been used by Mahomet and his coadjutors in compiling the Koran. The second Gospel of the Infancy, the fragment ascribed to St. Thomas, is supposed to have been originally connected with the Gospel of the Birth of Mary.

There were probably many more than we now possess of these Apocryphal Gospels. Mention is made in the first Gospel of the Infancy of a "Gospel of Perfection," and there are doubtless many fragments extant, such as the one in the library at Holkham, which is described in *Coke of Norfolk and His Friends* as "an Apocryphal history of Christ." "A typical legend in the latter work relates how the Child Christ captured and played with sunbeams, uninjured, but how, when some other children tried to emulate Him, they were seriously burnt. They thereupon fled to their parents in alarm, who, in order to protect them from Christ, shut them up in a house; but on going to let them out again found that owing to a somewhat sinister exhibition of Divine power, all the children had been turned into pigs through Christ's miraculous agency."

It may be of interest at this season to tell again some of the stories of the Apocryphal Gospels, by weaving together the versions of the different books.

"In the three hundred and ninth year of the era of Alexander, Augustus published a decree that all persons should go to be taxed in their own country. Joseph therefore arose, and with Mary his spouse he went to Jerusalem, and then came to Bethlehem, that he and his family might be taxed in the city of his fathers." "And he saddled the ass, and put her upon it, and Joseph and Simeon followed after her, and arrived at Bethlehem within three miles."

St. Mary asked there to be taken down from the ass. "And Joseph took her down. And he found there a cave, and let her into it."

"Leaving her and his sons in the cave," Joseph hastened away to seek help in the town of Bethlehem.

"But as I was going (said Joseph) I looked up into the air, and I saw the clouds astonished, and the fowls of the air stopping in the midst of their flight. And I looked down towards the earth, and saw a table spread, and working people sitting around it, but their hands were upon the table, and they did not move to eat . . . but all their faces were fixed upwards. And I beheld the sheep dispersed, and yet the sheep stood still. And the shepherd lifted up his hand to smite them, and his hand continued up. And I looked unto a river, and saw the kids with their mouths close to the water, and touching it, but they did not drink."

And St. Joseph, seeing all these marvels, went on his way until he met an old Hebrew woman, and he said unto her: "Pray come hither, good woman, and go into that cave."

Then St. Joseph tells the old woman that he wishes her to go to his betrothed, and continues: "It is Mary, who was educated in the Holy of Holies, in the house of the Lord, and she fell to me by lot, and is not my wife, but has conceived by the Holy Ghost."

"It was after sunset when the old woman and Joseph with her reached the cave, and they both went into it. And behold it was filled with lights, greater than the lights of lamps and candles, and greater than the light of the sun itself." "But the light gradually decreased until the Infant appeared," . . . . "wrapped in swaddling clothes, . . ."

"When they both saw this light, they were surprised; the old woman asked St. Mary, Art thou the mother of this Child?"

St. Mary replied, She was.

On which the old woman said, Thou art very different from all other women.

St. Mary answered: As there is not any child like to my Son, so neither is there any woman like to His mother." . . .

"After this, when the shepherds came and had made a fire, and they were exceedingly rejoicing, the heavenly host appeared to them, praising and adoring the supreme God. And as the shepherds were engaged in the same employment, the cave at that time seemed like a glorious temple, because both the tongues of angels and men united to adore and magnify God, on account of the birth of the Lord Christ. But when the old Hebrew woman saw all those evident miracles, she gave praises to God, and said, I thank Thee, O God, Thou God of Israel, for that mine eyes have seen the birth of the Saviour of the world."

Some time later, we are told, "They brought Him to Jeru-

salem, and on the fortieth day from His birth they presented Him in the Temple before the Lord, making the proper offerings for Him, according to the requirements of the law of Moses. . . . At that time old Simeon saw Him shining as a pillar of light, when St. Mary the Virgin, His mother, carried Him in her arms, and was filled with the greatest pleasure at the sight. And the angels stood around Him, adoring Him, as a King's guard stand around Him.

"Then Simeon, going near to St. Mary and stretching forth his hands towards her, said to the Lord Christ, Now, O my Lord, Thy servant shall depart in peace according to Thy word; for mine eyes have seen Thy mercy, which Thou hast prepared for the salvation of all nations; a light to all people, and the glory of Thy people Israel.

"Hannah the prophetess was also present, and drawing near, she gave praises to God, and celebrated the happiness of Mary."

The account of the visit of the Magi in the Protevangelion is almost identical with that given in St. Matthew's Gospel, but in the first Gospel of the Infancy we are told that after they had presented their gifts, "the Lady Mary took one of His swaddling clothes in which the Infant was wrapped and gave it to them instead of a blessing, which they received from her as a most noble present. And at the same time there appeared unto them an angel in the form of that star which had before been their guide in their journey; the light of which they followed till they returned into their own country."

At a feast which the Wise Men made on their return for the king and princes of their country, they showed the swaddling cloth given to them by St. Mary. Later, making a fire and worshipping it, as disciples of Zoroaster, they cast the swaddling cloth into the flames, which did it no harm. "Then they took it and with the greatest respect laid it up among their treasures."

This is the first mention of the swaddling clothes being given as presents, but other stories follow in the first Gospel of the Infancy, relating that a boy possessed by devils was healed by putting a swaddling cloth upon his head, while another child was healed of his disease and afterward preserved in the midst of fire by having a coat made from one of the swaddling clothes; and a third child, "the same who in the Gospel is called Bartholomew," was raised from the dead by being placed in the same bed as the Divine Infant, his joyful mother crying out: "O Lady Mary, now I am assured that the powers of God do dwell in you, so that thy Son can cure children who are of the same sort as Himself, as soon as they touch His garments."

A girl to whom Satan appeared in the form of a dragon took the swaddling cloth which had been given her, and when the dragon appeared, "presently there issued forth from the swaddling cloth flames and burning coals and fell upon the dragon, so that he cried out with a loud voice, What have I to do with Thee, Jesus the Son of Mary? Whither shall I flee from Thee?" The water in which the Holy Child had been bathed, we are told in the same Gospel, healed many of leprosy, as well as several children of their diseases.

These miracles are said to have taken place after the Flight into Egypt. The narrative in the Protevangelion after the visit of the Magi is rather confused as to the time of the events.

"Then Herod, perceiving that he was mocked by the Wise Men, and being very angry, commanded certain men to go to kill all the children that were in Bethlehem, from two years old and under. But Mary, hearing that the children were to be killed, being under much fear, took the Child and wrapped Him up in swaddling clothes, and laid Him in an ox-manger, because there was no room for them in the inn.

"Elizabeth also, hearing that her son John was about to be searched for, took him and went up into the mountains, and looked around for a place to hide him; and there was no secret place to be found.

"Then she groaned within herself, and said, O mountain of the Lord, receive the mother with the child. For Elizabeth could not climb up. And instantly the mountain was divided and received them. And there appeared an angel of the Lord to preserve them."

Then follows an account of Herod's efforts to find out from Zacharias, who was ministering at the altar, where he had hidden his son. When his servants returned without discovering the hiding place, Herod was "incensed, and said, Is not this son of his like to be King in Israel?"

The servants, returning, slew Zacharias "in the entrance of the Temple and altar," and, after the murder, "the priests took counsel together concerning a person to succeed him. And Simeon and the other priests cast lots, and the lot fell upon Simeon. For he had been assured by the Holy Spirit that he should not die till he had seen Christ come in the Flesh."

With this story, the Protevangelion comes to an end.

[*Concluded next week.*]

## LITTLE SANDY'S CHRISTMAS.

By Olivia Munnerlyn Brobston.

He was only a little boot-black trudging along through the snow, making a way for himself among that dense crowd of people.

It had become very natural to him to fight his own way along, as it had been his sole thought and aim in life for the past four months. Just to fight—fight for his daily bread; fight for a place to lay his weary little body when the day's work was done; fight for a chance to ply his trade.

Few men could refuse him, that pathetic little figure. He always reminded them of some days in their own childhood when things hadn't gone just right; but the larger boys would get there ahead of him, and one day when he first arrived on the beat, one of the big boys held him while another boy got the job. But the little fellow was so brave and showed such a steady fight, the boys soon grew to like him, and when one of them found he was sleeping on the cold wharfs of the city, he just took the little fellow to bunk with him every night.

The boys nick-named the little chap "Sandy" because he had so much grit.

It was Christmas Eve, and as Sandy trudged along with his box and blacking brush tucked under one arm, he could scarcely see the display of toys in the windows, his eyes were so full of tears.

The little fellow was thinking of another Christmas before his mother died. He had a Santa Claus in those days and a great big chimney too; but what Santa Claus could find him now!

A little boy passed by with his arms full of bundles. He was chatting merrily with his mother, who had her arms around him. That was too much for little Sandy. He dug both fists into his eyes and broke into a run. He felt so lonely and friendless in this gay multitude of people. Just then Sandy heard music. It thrilled him to the soul, for wasn't it the same old hymn his mother had taught him last Christmas?

"It came upon the midnight clear,
That glorious song of old."

It surely had come in the darkest hour of his little life, that glorious song of old. Sandy was drawn by the music to a large stone church. As he stood in the doorway entranced with the music, his body was warmed by the heat of the furnace, while his heart was warmed by the old familiar hymn and the sight of the little children gathered around a big Christmas tree. He was wholly unconscious of a sweet-faced lady who had started to enter the church and had been stayed by the rapt and eager expression on his handsome little face. "Won't you come inside, dear?" she asked, laying her hand on his shoulder. Sandy jumped, tears started to his eyes again; no one but his mother had ever called him dear. "May I?" he asked in an awed whisper. "Certainly," she answered, and she led him right up to the front with the other children, and gave him a book to sing out of. At first Sandy was content to stand still and just be a part of this Christmas celebration, but when the fine old organ rumbled forth in another familiar tune,

"O Little Town of Bethlehem!
How still we see thee lie,"

Sandy joined in with the other children, his boyish treble chiming out clear and sweet. The sweet-faced lady was astonished to hear this little street waif so familiar with the hymns, and there was a pathetic tremor in his voice that drew her strangely to him, she knew not why. The minister talked to the children of a Saviour who had come down from Heaven as a little baby to be a Christmas gift to each and every one of them. As Sandy listened he felt less and less lonely, for he was being filled with "The Peace of God which passeth all understanding."

When the gifts were distributed, the sweet-faced lady gave

Sandy a pretty book and a bright red apple from the tree. The service was over, and all the children had gone, still Sandy lingered drinking it all into his thirsty little soul. He thanked the sweet-faced lady for his Christmas, and asked her if he might come again. She was so touched that she told him to come again in the morning. Sandy's face lit up with joy.

After the Christmas morning service, Mrs. Dexter's gaze searched the immense crowd of worshippers for a little street waif who had constantly been in her thoughts since the evening before. She was just turning away from the church with a feeling of disappointment when a little chap came running up to say "Merry Christmas!" to his one lady friend in all that great big city. She scarcely recognized him, he was so transformed. His face was so clean it shone. His hair was neatly brushed—he had brushed it with his blacking brush, but no one was the wiser—and his suit, though ragged, was free from all dust and dirt. "Merry Christmas, little boy, won't you come home to dinner with Mr. Dexter, and myself? We haven't any little boys of our own, you know," and Mrs. Dexter's voice choked as she said it. Sandy was delighted, and showed it so plainly in his bright face that Mrs. Dexter felt amply rewarded for acting on a kind impulse.

Little Sandy was very quiet, but Mrs. Dexter made him feel quite at home in her sweet, gracious way, and little by little she drew out the story of his young life.

He told her with agonized tears of his mother's death. She had been a loving and sweet mother indeed. His father had long been dead, and on his mother's death Sandy went to live with his uncle.

His uncle treated him so cruelly that after the sweet home life with his own dear mother it was more than he could bear. One night after his uncle had beaten him unmercifully Sandy tied up in a bundle a few things that were dear to him from their associations, and ran away. He fell in with a tramp, who seemed to take pity on the little chap, for he divided his food with him, and stowed him away on a freight train bound for New York City.

Mrs. Dexter could not keep back the tears as she listened to the pathetic story told by the sturdy little chap. Mr. Dexter took Sandy down to the store in the afternoon, and bought him a new suit of clothes. When Sandy was bidding them a reluctant good-night, Mr. Dexter told him to report at his office in the morning and he would give him some work to do. Sandy was the most regular worshipper at the Church of the Ascension, for all the true happiness in his life, all that was great and good in him, had its beginning in that old ivy covered stone church, and as the time went by he brought in with him one by one the waifs of the street who had once been his comrades.

The months rolled slowly by and it was again Christmas Eve. Mr. Dexter lingered down town after his office was closed to buy a trinket for his beloved little wife. How much a part of his life she was, he reflected, as he sprang up his front steps two steps at a time. She was at the door to meet him with a greeting on her lips, but Mr. Dexter noticed as he closed the door behind them and they went arm and arm together into the brightly lighted hall-way, that she had been weeping and her smile was rather forced. He put his arm around her and drew her down beside him on the hall lounge. "What is it, my dear? Won't you tell me what is troubling my little girl on this Christmas Eve, when every one should be gay?"

Mrs. Dexter tried to evade him, but at last under the spell of his gentle sympathy she unburdened her heart's sorrow to him, the longing she felt at this time more than any other for a child of their own to shower love and happiness upon as only a good mother can. When she had finished Mr. Dexter sat in silence a long, long time, tenderly stroking her hair. At last he said: "Ruth, I know what you mean. I also have those longings at times for a little one of our own to love and to train, and Ruth, dear, I have a suggestion to make. As I have watched that little fellow, Sandy, in my office day in and day out, this whole year round, so faithful to his duties, I have grown very fond of him. He has the making of a fine character in him, and he hasn't any one to help him, poor little chap. Suppose we adopt him for our very own little boy; take him out of the office and send him to school; teach him to romp and play as other boys all do!"

"Oh! sweetheart, do you really mean it?" Mrs. Dexter's was the cry of a heart-hungry woman, hungry for the childish cares and joys that her maternal instinct craved. "Do you think he would come?" And then they went on planning a very happy future for little Sandy, who at that very moment was in his beloved church singing with the other children:

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold;
Peace on the earth, good-will to men,
From heaven's all-gracious King;
The world in solemn stillness lay
To hear the angels sing."

## SHADOWS.

By Mary Richards Berry.

THEY are not the shadows which sometimes come to cast a gloom across our vision of the sunny world, of which I would write. Not those shadows which often fall so suddenly and crushingly upon us until they almost obliterate the light of God's mercy and leave us shivering and trembling, like a lonely child in a dimly-lit nursery.

No, I would write rather of the shadows which fall upon our lives as gratefully as do the shadows of an oasis upon the desert traveler.

You recall how we are told of their bringing the sick out into the streets "that at least the shadow of St. Peter passing by might overshadow some of them."

Who does not know of such shadows passing by? In the busy city, in the quiet village, in the lonely mission station, or far distant army post are not such shadows ever to be found, and have they not fallen upon you, oh, traveler through life?

Through the hospital ward in a large city there passes one who has made time to pause in her home and social duties in order to visit a poor, friendless patient; and in passing, a shadow of comfort, hope, and resignation falls from her presence.

A shadow of help and strength falls upon us by the example of the man in public office who lives up to his ideals of honesty and uprightness, in spite of censure and criticism from his adversaries.

The paralytic next door, the blind woman across the street, the lame boy we meet each morning hobbling along on his crutches, what shadows fall from them! The cheeriness, the optimism, the appreciation of small kindnesses, the gentle patience under most trying circumstances; the glad word they have for us at meeting, the sympathetic words they know so well to speak when necessary, all these fall upon us, as they pass in our lives, like the invigorating shadows of the oases.

Then out to a lonely mission station there comes a letter from a friend at home, and from it fall the shadows of encouragement, steadfastness, and faith as we read between the lines the loving belief in our capabilities, which nerves us on to greater achievements; of the keen interest in our work, which decides us not to give up after all, as perhaps we had thought of doing, but to hold on and fight it out to the end; of the realization of the vastness of that Divine Love which manifests itself so generously in the human love which prompted the letter.

Likewise to the frontier army post there comes a letter and from it, too, fall shadows—shadows of a mother's love, or a younger brother's idealization, which hold us to our standard of true manhood, for the shadows remind us that there is still some one who cares if we do wrong, or some one who believes us incapable of wrong-doing.

Who is not familiar with that shadow which falls from a silent handclasp, the grateful shadow of encouragement in the scorching fires of temptation and trial? By it we learn that one, at least, knows and understands.

What shadows do we cast as we pass by? Are they shadows so dark and disagreeable with selfishness and egotism that people hurriedly cross to the opposite side lest they become contaminated by them? Or are they like the healing shadow of St. Peter? Even if we are not able to heal a wounded heart, or to bind up a broken spirit, let us strive at least to make our shadows so pure and sweet that, in passing by, others may be glad to be overshadowed by them, for who knows but what some weary traveler may be refreshed by just a little sweetness and purity!

"Christmas is not simply a memorial of the past. Its true significance binds us close to Christ now, and points with God's own promise to the final victory of this Jesus of Nazareth."

## LIGHT OF THE WORLD.

Not with loud revelry, and not with shallow mirth,
Would we hold carnival this day of Jesus' birth,
But in deep reverence, albeit joyously,
For His most precious life, give thanks, O Lord, to Thee.

As shone the wondrous star, all radiant through the night,
So down the ages still, shineth His holy light,
Light from the blessed deeds which filled His life of love,
Light from the words which showed the heart of God above.

Lord, may our gratitude blossom in kindly deeds,
Make us more quick to see and heed our brothers' needs,
May the Christ spirit drive all selfishness away,
And give us love like His, who came on Christmas Day.

Webster Street, Needham, Mass. ANNA P. CHANDLER.

## PARISH SKETCHES.

BY PENELOPE PENDRIP.

### I.—ODDS.

SAID a young girl to the rector, "I am not coming to your church any more."

"And why not?"

"Because you have so many Odds here."

"And what are 'Odds,' my dear?"

"Oh, Odds are all sorts of queer people."

"Thank God," said the rector, "that we *do* have 'Odds' here, and he proceeded to give her a talk about "Odds" that will be apt to linger in her memory for some time to come.

Perhaps no better off-hand description could be given of our people, but oh, what hearts beat in some of these "odd" breasts!

If you should be disabled with a gouty leg, we'll say, and had to sit in the rectory window all day of a Sunday, every time you looked up from your book you would see any number of little "Odds" playing about their Mother, the Church.

They begin to stand around in their best Sunday clothes by 9 A. M., and at 6 in the evening, after the ringing of the Angelus, the last few accompany the sexton on his way home.

Their favorite amusements are to play tag on the lawn, or to slide down the stone coping beside the steps; and they *have* been known to break the parish house windows with a base ball, but *that* is forbidden fruit.

When the rector appears they swarm to meet him, and accompany him around to the sacristy door—his little body-guard, whose angels do always behold the Face of their Father in heaven.

During church they occupy the front pews, most of them very quiet, some of them occasionally making a disturbance; but what could you expect of little "Odds"? I am sure little "Evens" are not always models. Sometimes the rector tells them from the pulpit that he will finish in a few minutes, just to be quiet a little longer, or else he interpolates a story or a few remarks addressed to them, and the sermon becomes quite an informal and family affair.

At what time they get their respective dinners is a puzzle, for there is not an hour when there is not a child about. At 2:30, the catechism hour, the older children wait around to accompany the rector to the parish house, but the tiny ones line up to escort their teachers into church for the Little Catechism. Once in, some of the tiniest genuflect towards the pews or even with their diminutive backs to the altar, but I am sure they feel that it is God to whom they bend the knee, no matter in which direction they do it. If they are permitted to choose a hymn they almost invariably select Martin Luther's Cradle hymn:

"Away in a manger,
No crib for a bed,
The little Lord Jesus
Laid down His sweet head.
The stars in the sky
Looked down where He lay,
The little Lord Jesus,
Asleep on the hay.

"The cattle are lowing,
The dear Baby sleeps,
O'er little Lord Jesus
Sweet Mary watch keeps.
Thee, dearest Lord Jesus,
We love and we greet;
We worship Thy Godhead,
We kneel at Thy feet.

The older ones go bravely through the "Our Father," but they *all* come out strong on the act of Love: "My God, because Thou art so good, I love Thee with my whole heart, and for Thy sake I love my neighbor as myself. Amen." They are told to say it every night and morning. Perhaps if they never carry anything else away from the Little Catechism but the act of Love well learned, it will be worth something to them as they live their lives and die their deaths.

One fat, rosy-cheeked little girl waves her hand frantically, and is told she may speak.

"Miss Jane, I've got a new white dress."

She waits for that to sink in and be commented on.

"Yes, ma'am, I had it on to wear to Sunday school, and I sat down on mamma's lap, and she had an egg in her pocket and it broke all over my new dress and I had to take it off. It ain't never been washed."

A little boy, bursting with generosity and enthusiasm, says, "Teacher, we've got pups *off our dog,* and when they get their eyes open I'll give you one!"

So they tell their bits of news, and give their little confidences, and then we get on to the lesson.

They learn dozens of answers which contain the questions asked, as for instance:

"Who made you?
"God made me.
"Why did God make you?
"God made me to love and serve Him."

Even the very small ones can answer thirty or so, and the older ones many more. Sometimes the answers get so mixed that the teachers have to laugh, and one has written down some of them from time to time. Here are a few:

"God had no beginning. He is and He ain't."
"The chief peaches (creatures) of God are angels."
"Man is made of sins and soul."
"Man is a creature made of a bowl and sin."
"My soul is like God, and it won't never die."
"God made Adam and Eel just as holy."
"The word Jesus means always to bow your head."
"Our Lord was born on Labor Day," *et cetera, ad infinitum.*

At Christmas they learn the eighth to the sixteenth verses of the second chapter of St. Luke, and there are always some who *will* have it, "Keeping watch over their *flops* by night!"

Last Halloween falling on a Sunday, every child received an apple. After catechism, three little sisters sat down on a couch in the rectory waiting for a promised catechism. Two of them were rapidly consuming their apples with a "There ain't goin' to be no core" appetite, but the third held hers in her hand. The rector came in.

"What's the matter, Elsie? Don't you like apples?"

"Yes, father, but the baby, she's crazy for apples. I'm savin' mine for her."

Pretty good for a little "Odd"!

In Holy Week the father of several came up the rectory steps. I could see he was in trouble.

"What's the matter, Mr. Hudler?" I asked.

"Little Minnie," he said, wiping away the tears with his big grimy hand.

"Did she die?"

He nodded his head.

"What was the matter with her?"

"Whooping cough and pneumonia. *She* [meaning his wife] wanted me to come and tell Father first. I ain't been to the undertaker's yet."

In the afternoon I went to his house to find him sitting down to a dinner of cabbage at the kitchen table; a litter of unwashed dishes in front of him, and an equally unwashed, fretting baby on his knee. The mother and another child and the grandmother had evidently just finished their repast. The grandmother led me into the front room, where we stood in the still presence of death, looking down at Minnie's straight little form outlined under the white sheet.

"Mamie," referring to her daughter, "thinks it's so awful, but I tell her she ought to be glad Minnie went in such a holy week. Just before she died she spoke to her little sister that died last year. She said, 'Lidy, don't bother me,' and all morning every time any one came in the room she would say, 'Ain't you glad? Ain't you glad, grandma? Ain't you glad, mamma?' and she'd keep on saying it until we'd say, 'Yes, I'm glad.' Now, don't you think she meant weren't we glad she was going to God? That's the way *I* take it."

I told her that was the way *I* took it, too. This one was always a canny little "Odd."

(*To be continued.*)

# Church Kalendar

Dec. 4—Second Sunday in Advent.
" 11—Third Sunday in Advent.
" 16—Friday. Ember Day.
" 17—Saturday. Ember Day.
" 18—Fourth Sunday in Advent.
" 21—Wednesday. St. Thomas, Apostle.
" 25—Christmas Day.
" 26—Monday. St. Stephen, Martyr.
" 27—Tuesday. St. John, Evangelist.
" 28—Wednesday. Holy Innocents.

## KALENDAR OF COMING EVENTS.

1911.
Jan. 6—Consecration of Rev. J. DeW. Perry, Jr., as Bishop of Rhode Island.
" 25—Consecration of Rev. L. C. Sanford as Miss. Bp. of San Joaquin.

## MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA:
Rev. C. E. BETTICHER, JR.

THE PHILLIPINE ISLANDS:
Rev. J. A. STAUNTON, JR.

BRAZIL:
Rt. Rev. L. L. KINSOLVING, D.D.

CHINA.

HANKOW:
Dr. MARY V. GLENTON of Wuchang.
Rev. AMOS GODDARD of Shasi.
Rev. PAUL MASLIN of Wuhu.
DEACONESS KATHERINE PHELPS of Wuchang.

JAPAN.

TOKYO:
Rev. C. H. EVANS of Mayebashi.
Rev. J. S. MOTODA, PH.D., of Tokyo.

# Personal Mention

THE address of the Rev. R. W. ANDREWS, Akita, Japan, is changed to 1426 Linden avenue, Baltimore, Md.

THE address of the Rev. E. J. BATTY is changed from Monteagle, Tenn., to Monroe, La.

THE Rev. J. KNOX BODEL, who for the past three years has been connected with the Church of the Incarnation, Great Falls, Mont., has been appointed by the Board of Missions as priest in charge of Holy Innocents' Church, Lahaina, Maui, Hawaii, and expects to take up his new duties on the third Sunday in January.

THE Rev. JOHN COSTELLO has resigned Christ Church, Everett, Pa. His present address is Sydney, Australia.

THE Rev. F. DUM. DEVALL of Chicago has accepted the rectorship of the Church of the Ascension (Cloverdale), Montgomery, Ala. This is a new church, with prospects of great usefulness.

THE Rev. JOHN DYSART has resigned from St. Paul's Church, Mayville, N. Y., and has taken up work in St. Stephen's parish, Olean, N. Y., as assistant to the Rev. Dr. James W. Ashton. Mr. Dysart's new address is 218 West Sullivan street, Olean.

THE Rev. JOHN BENNERS GIBBLE, rector of St. Thomas' parish, Windsor, N. C., and of several parishes in the counties of Bertie, Gates, and Hertford, has accepted a call to the rectorship of St. Athanasius' parish, Burlington, N. C., and will enter upon his duties on February 1, 1911.

THE Rev. CHARLES RUSSELL HODGE has accepted a call to the rectorship of Holy Innocents' Church, Evansville, diocese of Indianpolis, beginning January 1, 1911. His address after that date will be Holy Innocents' rectory, No. 814 Division street, Evansville, Ind.

The Rev. W. A. B. HOLMES, who has been temporary assistant to the rector of Calvary Church, Summit, N. J., is now assisting in St. Andrew's, Buffalo, N. Y.

THE Rev. CHARLES H. HIBBARD, D.D., is now convalescent at his home in Pasadena, Cal., after being critically ill in the East, of pericarditis, ever since the General Convention.

THE Rev. CHARLES W. ROBINSON of the Church of the Evangelists and St. Martin's College, Philadelphia, has resigned his charge, after fifteen years of work, in which a notable amount of good has been accomplished, and will accept work in the diocese of Oregon.

## ORDINATIONS.

DEACONS AND PRIESTS.

HARRISBURG.—In St. Matthew's Church, Sunbury, on December 15th, by the Bishop of the diocese, to the diaconate: ROBERT ROOKE MORGAN, presented by Rev. Harry G. Hartman, and ALAN PRESSLEY WILSON, presented by Rev. John Conley Grimes. To the priesthood: the Rev. FRANCIS TUCK, presented by Rev. W. Northey Jones; the Rev. JOHN E. DIGGLES, presented by Rev. Leroy F. Baker, and the Rev. HENRY S. SMART, presented by Rev. Robert F. Gibson. The sermon was preached by Rev. James W. Diggles of Bloomsburg. Mr. Tuck has accepted an appointment to Trinity Church, Jersey Shore; Mr. Diggles has just removed from Northumberland to South Williamsport, in charge of St. John's Church; Mr. Smart will continue in St. John's Church, Huntingdon; Mr. Morgan will continue at Mount Carmel, and Mr. Wilson will remain at Orbisonia.

NEBRASKA.—On Wednesday, December 14, 1910, being the first Ember Day in Advent, Bishop Williams held an ordination service at Trinity Church, Norfolk, when the Rev. DANA CREIGHTON COLEGROVE was advanced to the priesthood and VALENTINE HENRY KALTENBACH was ordered deacon. The sermon was preached by the Rev. Robert G. Hamilton. Mr. Colegrove was presented by the Rev. J. C. S. Weills, and Mr. Kaltenbach by the Rev. J. A. Williams. Mr. Colegrove becomes rector of Trinity Church, Norfolk, and Mr. Kaltenbach is to assist the Rev. F. B. Randall in the missions at Albion, Fullerton, Cedar Rapids, Monroe, and Genoa, with headquarters at Albion.

NEW YORK.—On Sunday morning, December 18th, at Grace Church, New York, by the Bishop of the diocese, Rev. EDMOND WATSON FITZSIMON, Rev. DONALD MILLAR, Rev. GEORGE LIVINGSTON BAYARD to the priesthood, and ROBERT HOWARD HARRON and FRANCIS THEODORE BROWN to the diaconate. Two were former Presbyterian ministers, one a former Methodist, and one a former Baptist minister.

PRIESTS.

BETHLEHEM.—On Wednesday, December 14th, in St. David's Church, Scranton, by the Bishop of the diocese, the Rev. ROBERT BLICKENSDERFER. The candidate was presented by the Ven. D. Webster Coxe, and the sermon was preached by Prof. Francis B. Blodgett of the General Theological Seminary. The Bishop was assisted in the service by the Rev. H. B. Smith and the Rev. R. I. Murray. The Rev. Mr. Blickensderfer now becomes rector of St. David's Church, of which he has been in charge for two months past.

CALIFORNIA.—The Rev. HAROLD HITCHCOCK KELLEY and the Rev. RICHARD FRANKLIN HART were advanced to the priesthood on Wednesday in Ember Week, December 14, 1910, in St. Paul's Church, Oakland, by the Bishop of the diocese. The preacher was the Rev. Douglas O. Kelley, city missionary in San Francisco and father of one of the deacons ordained. There were about twenty of the clergy present and as many as possible assisted in the laying-on of hands. The gospel was read by the rector of the parish, the Rev. Alexander Allen, and the epistle by the Rev. E. L. Parsons, rector of St. Mark's Church, Berkeley. Mr. Kelley will continue his work as director of religious education in St. Mark's parish, Berkeley, and Mr. Hart will continue as assistant in St. Paul's Church, Oakland, with episcopal charge of the mission of the Good Shepherd.

CHICAGO.—At the Cathedral, on the Sunday before Christmas, by the Bishop of the diocese, the Rev. GEORGE ARNOLD, the Rev. FRANK WILSON, the Rev. WALTER WILLIAMSON, and the Rev. BERNARD I. BELL. The first named has been a Methodist paster for twenty-six years. The second is the son of the rector of St. Mark's, Chicago, and a graduate of the General Seminary. The last two were members of last year's class at the Western Theological Seminary. The new priests will continue where they have served as deacons, the first as assistant priest at St. Mark's, Evanston, the second as priest in charge at Chicago Heights, the third as priest in charge of St. Timothy's, Chicago, and the last as assistant priest at Christ Church, Chicago. The sermon was preached by the Rev. Charles Herbert Young, rector of Christ Church, Chicago.

IOWA.—At the Cathedral of SS. Peter and Paul, Chicago, Ill., on the Second Sunday in Advent, December 4th, by the Bishop of Iowa, his son, the Rev. ARTHUR SWAZEY MORRISON. The Very Rev. W. T. Sumner, Dean of the Cathedral, made the presentation, and the Rev. William C. DeWitt, D.D., Dean of the Western Theological Seminary, preached the sermon. Mr. Morrison will continue as assistant at the Cathedral, Chicago, where he has worked as a deacon.

MASSACHUSETTS.—On Sunday, December 18th, at the Church of St. John the Evangelist, Boston, by the Bishop Coadjutor of New Hampshire, the Rev. ALBERT EDWIN BOWLES. The preacher was the Rev. Father Powell, S.S.J.E.

MINNESOTA.—In Holy Trinity Church, Luverne, on Thursday, December 15th, by the Bishop of the diocese, who also preached the sermon, the Rev. JOSEPH DUKLOW SALTER. The candidate was presented by the Rev. W. H Knowlton. Mr. Salter will continue in charge of his present field.

OHIO.—On Friday, December 16th, in Trinity Cathedral, Cleveland, by the Bishop of the diocese, the Rev. FRANK GRAEME DAVIS. The candidate was presented by the Very Rev. Frank Du Moulin, LL.D., and the sermon was preached by the Rev. Orville Watson of Gambier. Associated with the Bishop in the imposition of hands were Archdeacon Abbott, Canon Henry E Cooke, and the Rev. J. L. P. Clarke. The Rev. F. G. Davis is a graduate of Seabury Divinity School, and was recently appointed on the staff of the Cathedral.

## DIED.

CLEVELAND.—Entered into life eternal, at Trinity rectory, Escondido, Calif., suddenly, November 23, 1910, the Very Rev. WILLIAM J. CLEVELAND, husband of Minnie Ethelyn Meade, aged 65 years. He preceded Bishop Hare to the Sioux Indians, for whom he labored faithfully for thirty-five years.

WAINWRIGHT.—Entered into rest on December 12, 1910, Rev. FRANCIS C. WAINWRIGHT, son of the late Rev. Francis Chetwood Wainwright and grandson of the late Bishop Wainwright.

## MEMORIALS.

ANNIE CAISSON.

In loving memory of Annie Caisson, December 27, 1909.

## CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employes; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

## WANTED.

POSITIONS OFFERED.

WANTED, to come in correspondence with any young men who are contemplating giving up their lives to religion, and the nursing of the sick poor without money remuneration. Address G. P. HANCE, St. Barnabas' Free Home for Convalescent and Incurable Men and Boys, McKeesport, Pa.

CHAPLAIN wanted for Boys' School, Catholic Churchman, unmarried, able to teach English courses through college entrance. Address IMMEDIATE, care of LIVING CHURCH, 153 La Salle Street, Chicago.

OPPORTUNITY—Excellent opportunity for suitable woman to open private school for girls of good families, in New England town of less than 50,000 people. Write, giving particulars, to REV. J. M., LIVING CHURCH.

PARISHES looking for CLERGYMEN or for experienced ORGANISTS and CHOIRMASTERS can find what they want by writing the CLERICAL REGISTRY, or CHOIR EXCHANGE, 136 Fifth Avenue, New York.

CHOIRMASTER AND ORGANIST wanted for St. Stephen's Church, Colorado Springs, Colo. Must be competent to train boys' voices, and give instruction in vocal culture. Good field for able man. Salary $75 per month. Apply C. S. GAMBRILL, *Secretary*.

ASSISTANT PRIEST, preferably one unmarried, wanted for large New York suburban parish. $1,200. Address RECTOR, 38 Broad street, New York.

RECTOR, for small parish in eastern Wisconsin. Stipend $900 and house. Address, with references, "CLERK OF VESTRY," care LIVING CHURCH, Milwaukee.

RECTOR AND TWO CURATES wanted for important parishes—$1,200, $1,200, $800. CLERICAL REGISTRY, 136 Fifth avenue, New York.

POSITIONS WANTED.

ORGANIST-CHOIRMASTER desires change about February. Best references for work with boys and mixed choirs. Experienced choir builder. Communicant. Good organ and teaching field essential. Address "ORGANIST," care LIVING CHURCH, Milwaukee.

A POSITION WANTED as mother's helper by a trained kindergartner of some years' experience. No objection to travelling. References exchanged. Address KINDERGARTNER, 1002 First street, Louisville, Ky.

ANY INSTITUTION desiring experienced woman, is asked to write MRS. ELIZABETH WEST, East Center, Marion, Ohio.

PRIEST, married, no family, desires parish or curacy. OMEN, LIVING CHURCH, Milwaukee.

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SAVE MONEY. McClure's and Delineator both one year for $1.90. Low prices on any club. Catalogue free. DRISCOLL, Magazine Man, Mendon, Mass.

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PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

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## APPEALS.

### CHURCH WORK AMONG DEAF-MUTES.

Offerings for the Expense Fund of Church Work among Deaf-Mutes in the Middle West are asked for on the Third Sunday in Advent, of parishes prevented from giving on last Twelfth Sunday after Trinity.

AUSTIN W. MANN, *General Missionary,*
10021 Wilbur Avenue S. E., Cleveland, Ohio.

## NOTICES.

### THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

Christmas comes but once a year, and contributions for the Pension and Relief of the Disabled Clergy of the Church and their Widows and Orphans *COME BUT ONCE A YEAR, FOR THE MOST PART,* and yet day by day for a whole year these must live, many of them solely upon what we are able to give them from the Christmas offering.

If the offerings are not liberal or if they are forgotten, *just once,* the whole year goes suffering and anxious both for those who depend upon the amounts and we who administer.

Surely Christian men and women must feel it their joyful duty to remember the small army (500 and more) of patient, struggling, often suffering, old and sick clergymen; young, sick, and discouraged clergymen; helpless widows and little children of clergymen!

Offerings can be designated for each of these.

Contributions for "Automatic Pension at 64" can also be "designated," but the interest only will be used when it accrues and only for the clergy at 64.

All of each offering goes to the use for which it is "designated." Royalties pay expenses.

Wills should carefully "designate" the GENERAL CLERGY RELIEF FUND, as beneficiary, in order to insure legacies and bequests against legal complications.

May we not increase our grants through your generous remembrance at this time?

THE GENERAL CLERGY RELIEF FUND,
Rev. ALFRED J. P. MCCLURE,
*Treasurer and Financial Agent,*
The Church House, 1129 Walnut Street,
Philadelphia, Pa.

### CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA (INC.).

Organized for the purpose of general Church Extension in Southern Virginia, its special work being in the undeveloped territory of the diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the diocese. Donations and bequests for this work, which are solicited and will be gratefully received, should be made to "The Church Extension Fund of the Diocese of Southern Virginia, Inc." Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, *Treasurer,*
Abingdon, Virginia.

### GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

The Corresponding Secretary,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

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MISS LOUISE WINTHROP KOUES,
507 North Broad Street, Elizabeth, N. J.

### THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

## INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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- Thos. Whittaker, 2 Bible House.
- E. S. Gorham, 37 East 28th St.
- R. W. Crothers, 246 Fourth Avenue.
- M. J. Whaley, 430 Fifth Avenue.
- Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:
- Church of the Ascension.

BOSTON:
- Old Corner Bookstore, 27 Bromfield Street.
- A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS:
- Fred I. Farwell, 34 Summer Street.

BALTIMORE:
- Lycett Stationers, 317 North Charles Street.

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- Jacobs' Book Store, 1210 Walnut Street.

WASHINGTON:
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- Woodward & Lothrop.

ROCHESTER:
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MILWAUKEE:
- The Young Churchman Co., 484 Milwaukee St.

CHICAGO:
- LIVING CHURCH branch office, 153 La Salle St.
- A. C. McClurg & Co., 215 Wabash Avenue.
- The Cathedral, 117 N. Peoria St.

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- E. T. Jett Book & News Co., 806 Olive St.
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LOUISVILLE:
Grace Church.
St. John's Church.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

## BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

**A. R. MOWBRAY & CO.** London. [THE YOUNG CHURCHMAN CO., Milwaukee, American Agents.]

*The Sunshine of Everyday* Life. By Flora Lucy Freeman, author of *Our Working Girls and How to Help Them*, etc. With a Preface by the Rev. C. H. Sharpe, M.A., Diocesan Missioner, Gloucester.

*A Book for the King's Watchmen.* Being Stray Thoughts for Invalids. With an Introduction by B. W. Randolph, D.D., Canon of Ely and Principal of Ely Theological College.

*The Playmate:* a Christmas Mystery. By Mabel Dearmer. With four illustrations by Helen Stratton.

*Mowbray's Annual, The Churchman's Year Book and Encyclopaedia, A. D. 1911.* Third year of issue.

**THE MACMILLAN CO.** New York.

*Missions and Modern Thought.* By William Owen Carver, M.A., Th.D., Professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary. Author of *Missions in the Plan of the Ages*, etc. Price $1.50 net.

**THOMAS Y. CROWELL & CO.** New York.

*The Miracle of Right Thought.* By Orison Swett Marden, Author of *Peace, Power, and Plenty, Getting On*, etc. Price $1 by mail.

**HOUGHTON-MIFFLIN CO.** Boston.

*At Sunset.* By Julia Ward Howe. Price $1.25 net.

**THOMAS NELSON & SONS.** New York.

*How It Flies;* or, *The Conquest of the Air.* The Story of Man's Endeavors to Fly and of the Inventions by which he has Succeeded. By Richard Ferris, B.S., C.E. Illustrated by over 150 half-tones and line drawings showing the stages and development from the earliest balloon to the latest monoplane and biplane. Price $1.20.

**THE ORVILLE BREWER PUBLISHING CO.** Chicago.

*The Really Doll.* Author, Josefa Thrall. Artist, Hazel Frazee.

**THE YOUNG CHURCHMAN CO.** Milwaukee.

*What Catholics Believe and Do;* or, Simple Instructions Concerning the Church's Faith and Practice. By the Rev. Arthur Ritchie D.D., Rector of St. Ignatius' Church, New York. Second Edition. Cloth and paper editions.

**RIVINGTON'S.** London.

*The Nature and Evidence of the Resurrection of Christ.* By the Rev. E. H. Archer Shepherd, M.A., Vicar of Avenbury, Herefordshire, Author of *Three Bulwarks of the Faith*, etc.

*The Church and the Empire*, Being an Outline of the History of the Church from A. D. 1003 to A. D. 1304. By D. J. Medley, M.A., Professor of History in the University of Glasgow.

**DODD, MEAD & CO.** New York.

*Christianity and the Modern Mind.* By Samuel McComb, co-Author of *Religion and Medicine*, and *The Christian Religion as a Healing Power*, etc. Price $1.50 net.

## PAMPHLETS,

*Bi-literal Cypher of Francis Bacon.* By Mrs. Elizabeth Wells Gallup. Part II. "The Lost Manuscripts." [Howard Publishing Co., Detroit, Mich.]

*New Light on Shakespeare.* By A. P. Sinnett [*The National Review*, London, England.]

# The Church at Work

## CHURCHMEN'S CONFERENCE AT SAN FRANCISCO.

THE EVENING of November 30th was devoted to the first meeting of the San Francisco Bay Churchmen's Conference, when more than 200 men sat down to a simple supper in the banquet room of the newly finished building of the Young Men's Christian Association. After the supper and an address of welcome from the general secretary of the association, Mr. Henry J. McCoy, the conference was fully organized with Mr. George E. Butler of Ross as president, Mr. R. M. J. Armstrong as vice-president, Mr. Otis M. Johnson as secretary-treasurer, and Mr. J. C. Astredo as publicity secretary. It is intended to have an active vice-president from every parish and mission around the Bay; and then to have gatherings of laymen once in three months, when it is hoped to gather together from 500 to 600 men, and from these gatherings of men actively interested in the Church it is hoped that great things may be accomplished in Church development. This opening evening closed with a series of addresses on the General Convention from returning deputies, and the Bishop of the diocese made the final resumè of the evening.

## THE REV. DR. GEORGE A. LEAKIN.

THE REV. GEORGE ARMISTEAD LEAKIN, D.D., celebrated his ninety-second birthday very quietly December 16th at his home, Laconia, Lake Roland, Baltimore county, Md. He was born and spent most of his life in Baltimore, of which his father, Gen. Sheppard C. Leakin, was mayor from 1838 to 1840. Dr. Leakin graduated at Princeton College in 1838 and is its oldest living alumnus. While a student there he remembers seeing the passage of Halley's comet and was one of its observers this year. After working a few years as a civil engineer, he decided to study for the ministry and entered the Virginia Theological Seminary, graduating in 1843, and being now its oldest living alumnus. He was ordained to the diaconate on Trinity Sunday, 1843, by the Rt. Rev. Dr. Whittingham, and was advanced to the priesthood two years later by the same Bishop. Only one priest in the American Church, Rev. Dr. Thomas C. Yarnall of Philadelphia, is now his senior in the ministry, although there are two or three

REV. GEORGE A. LEAKIN, D.D.

who are his seniors in point of age. Dr. Leakin was rector of Trinity Church, Baltimore, for forty years, and became one of the best known and most beloved of the city clergy. He took great interest in the public schools, and especially in the welfare of the many seamen of all nationalities who annually visit this port. During the Civil war he was appointed hospital chaplain by President Lincoln and in that capacity served at Patterson Park and McKim hospitals until the close of the war. In 1887 he was appointed chaplain of the city hospital, jail, and other public institutions, and served in this capacity until about five years ago, when he retired from active service.

For many years he has been an active member and one of the vice-presidents of the Maryland Historical Society and has contributed many valuable historical monographs to its archives. In spite of his age, Dr. Leakin's general health is very good, his memory being remarkable, and he greatly enjoys conversing with friends on matters of historical or current interest connected with the state, the diocese, and the Church at large.

## SUMMER SCHOOL FOR SUNDAY SCHOOL TEACHERS.

THE ANNOUNCEMENT is made by the Sunday School Commission of the diocese of Bethlehem that a Summer School for Sunday school teachers will be held at Bishopsthorpe Manor, Bethlehem, Pa., from next June 26th to 30th, inclusive. An excellent programme is being prepared, which will be published in the course of the next few weeks. The small charge of $5 will be made for enrolment and room and board during the continuance of the school.

## PARISH HOUSE TO REPLACE CHAPEL.

TRINITY CHURCH, Rock Island, Ill., at its annual parish meeting voted to approve the proposed action of the vestry to sell Trinity chapel and the property surrounding it for the sum of $3,500. The chapel was built when the neighborhood was populated by a large number of English glassworkers. Many years ago the factory was abandoned, and of late the chapel has been used simply for the meetings of the Men's Club of the parish. The proceeds of the sale will be added to the fund for a parish house, which was started last Easter with an offering of $1,114. A Chicago architect will visit the parish in the early part of January to look over the ground and advise the vestry.

## PARISH HOUSE OPENED AT CORTLAND, N. Y.

THE EVENING of December 2d was a notable time for Grace Church, Cortland, N. Y., being marked by the opening of the handsome new parish house, which adds very materially to the effective equipment of the church. A special service was held in the church at 7:30 P. M., at which were present the Bishop of the diocese (Central New York) and the Rev. Albert Broadhurst, rector of Calvary Church,

Homer. After adjournment to the new parish house, the rector, the Rev. Warren W. Way, made a brief address, telling of the movement to build the edifice and its successful termination, and Bishop Olmsted followed with a few words of congratulation and encouragement.

The parish house is 26 by 70 feet in dimensions, and the architecture conforms to that of the church. Everything is of the most substantial character, and the equipment is complete, including steam heat and gas and electric lighting. The sum of $4,200 has been paid in and a debt of $1,750 remains, with excellent prospects of its liquidation within a short time. The cost of the lot ($3,000) is not included in the above, it having been paid for previously, so that the total value approximates $9,000.

On the First Sunday in Advent the Rev. Mr. Way reviewed the work of his ten years' rectorship of the parish, which was completed on the Sunday next before Advent. During his incumbency the number of communicants has increased over 50 per cent, and many and valuable improvements have been made to the interior of the church.

## HOSPITAL CORNERSTONE LAID AT WELLINGTON, KAN.

THE CORNERSTONE of St. Luke's Hospital, Wellington, Kan., was laid by Bishop Millspaugh on the afternoon of Tuesday, December 13th, in the presence of a large number of the representative people of the city. A special service had been prepared by the Bishop, some of the best singers of the city furnished appropriate music, and addresses were delivered by Bishop Millspaugh, Mayor Newbold, and the Rev. Dr. Fenn of Wichita.

The movement was started by the people of Wellington about a year ago, and as the result of several conferences with the Bishop, they promised to contribute about $12,000 if the Bishop would provide the rest. The building will be completed by the first of April, and will cost about $17,000. It is located in the most desirable portion of the city, and the ground on which the building stands is 300 feet wide and 600 feet deep.

The Church in Wellington has been in a feeble condition for a number of years, but it is believed that the new hospital is going to help it, and people of every creed united in an appeal to the Bishop for this much-needed institution.

## DEDICATION OF THE NEW ST. PETER'S, DANSVILLE, N. Y.

THE NEW St. Peter's church, Dansville, N. Y. (Rev. J. V. Cooper, rector), was opened with a brief service of dedication on the evening of Thursday, December 15th (the formal consecration service to be held later). The service was conducted by Bishop Walker, who also preached the sermon. The Bishop was assisted by the rector of the parish and the Rev. C. W. Hakes, M.D., of Buffalo, the Rev. J. W. D. Cooper of Geneseo, and the Rev. Thomas B. Berry, warden of the DeLancey Divinity School, Geneva. The building of the church was made possible through the generosity of Miss Amelia C. Bissell of Rochester, who gave $6,800 for the construction of an edifice to be a memorial to her mother, and in her brother's name. It is 28 feet wide by 76 feet in length and has besides a chapel for week-day and other services and a comfortable and commodious study for the rector's use. The building is of brick construction throughout, trimmed with litholite, with interior walls of vitrified brick, the trusses being of heavy solid timbers, exposed. There is also a rood-beam surmounted by the cross. The entire furnishings, all handsomely hand-carved, including pulpit and lectern, were made by the Fond du Lac Church Furnishing Co. The windows are from the Von Gerichten Art Glass Co. of Columbus, Ohio., and are as follows: From left to right—"The Annunciation," memorial to Dr. Charles Hunter; "The Adoration by the Shepherd," memorial to Mr. and Mrs. L. Grant; "Christ Among the Doctors," memorial to Isaac Endress; "The Baptism of Christ," memorial to Mr. and Mrs. Charles Shepherd; "Christ Blessing the Children," memorial to Mr. and Mrs. Maxwell; "Christ Healing the Sick," memorial to Zara Hurd Blake; "The Last Supper," memorial to John Van Derlip; "The Crucifixion," memorial of the Rev. Joseph Hunter; "The

ST. PETER'S CHURCH, DANSVILLE, N. Y.

Resurrection," which is over the reredos, is a memorial to Samanth and Fannie C. Taft. The handsome eagle lectern is a memorial to Mary Hepburn Welch, and the pulpit a memorial to Grant Gregory. The altar rail was given by Mr. and Mrs. H. B. Oberdorf, the altar and reredos by the Young Woman's Guild, the credence by F. M. Hartman, and the rail dividing chancel from nave by Dr. G. H. and M. H. Cutler. As has been said, the edifice cost $6,800; the furniture cost $1,500; the windows $4,000; other expenses, for grading, lighting, and heating, etc., $2,000. There remains an indebtedness of $800, which will soon be removed.

## MEMORIALS AND OTHER GIFTS.

A SOLID quarter-sawed oak altar was consecrated by Bishop McCormick on Sunday morning, December 11th, for the chapel of St. Thomas' Church, Battle Creek, Mich. The altar is of handsome design, of Flemish oak finish, and upon the door of the tabernacle is a beautiful bronze crucifix. On the front, in addition to the usual Christian symbols, is a bronze plate with the following inscription: "To the Glory of God and in loving memory of William A. Brown. Entered into Life, May 28, 1910. This altar is made and given by his friends and fellow workers at the W. K. Kellogg Toasted Corn Flake Co." Among the other gifts are brass altar cross given in memory of John Wilson Hamman; Eucharistic candlesticks, in memory of Mrs. Belle Russell; altar book rest, in memory of Junior Routier, and altar book, a memorial to H. S. Marsh and his wife; credence table, in memory of Samuel J. Clock, the gift of his son. The Girls' Friendly Society of the church contributed the massive clergy seats and fald-stool as a memorial of Ida May Freeman. Many improvements have recently been made to the fabric of the church, both interior and exterior, which come as a climax to the fifteen months devoted work in the parish of the rector, the Rev. G. P. T. Sargent. A confirmation class, mostly adults, was presented to the Bishop on this occasion.

A SPECIALLY designed oak cabinet has been erected in the sacristy of Christ church, Little Rock. It consists of three parts, having in the center large drawers for the Eucharistic vestments and altar hangings, at one side a wardrobe for cassocks and cottas, and at the other, compartments for the parish safe and for the supply of altar necessities. The design was prepared by the rector, the Rev. Henry N. Hyde. The Daughters of the King have met the expense. This parish has just come into receipt of a legacy of $1,000 from the estate of the late Elizabeth Shall. Her nephew and heir, Mr. David F. S. Galloway, has offered to double this amount if the money be used toward the cost of erecting flights of stone steps to the three west doors of the church. This will probably be done, as the present steps are of wood, while the building is of brick and stone. A handsome violet silk veil and burse have been presented to this Church by Mrs. Mary A. Gatlin.

ON THE Third Sunday in Advent at St. James' Church, Albion, Mich., the Rev. L. A. S. R. Rose blessed at the late celebration the following gifts to the parish: Six brass office lights, each about three feet high and of beautiful workmanship, the manufacturers being Gorham & Co.; these are memorials for deceased communicants of the parish. Then followed the blessing of a crucifix, the cross of ebony, four feet long, with a Roman gold *corpus*, given by the superintendent of the Albion City Hospital in memory of her father, James Bromley, and to be placed over the tabernacle. The tabernacle has been newly lined with silk in memory of the little daughter of the librarian of the Albion library. A sanctus bell was also blessed, given by St. Catherine's Sodality in memory of Father Brown, under whose efforts the present handsome church was erected. Several other memorials have been promised.

ON THANKSGIVING Day, the Rev. R. W. Trenbath, rector of Christ Church, Trenton, N. J., dedicated three new windows, two of them, the Nativity and the Adoration, being the gift of Judge Van Syckel in memory of his wife, Mary Elizabeth Van Syckel, and one, Christ Healing the Sick, in memory of John F. and Elizabeth Fenton, the gift of their children. These windows, with the Ascension altar window recently dedicated, the gift of the Bishop of New Jersey and his family (previously mentioned in these columns), are splendid in detail and workmanship and form part of a scheme for filling the nave of Christ church with scenes from the life of our Lord, thus emphasizing the dedication title of the parish.

MRS. KATRINA TRASK, widow of Spencer Trask, the banker, who was killed in a wreck on the New York Central at Croton, N. Y., December 31, 1909, and for whose death the company made a settlement with the estate for $60,000, has given away her share of the money, declaring it inconceivable that she should use the money personally. The village of Saratoga, N. Y., received $24,000 in trust, the interest to be utilized for village improvements. The rector (Archdeacon Carey) and vestry of Bethesda Church receives $7,500 for the completion of the parish house, given by the late Mr. Trask.

LAST CHRISTMASTIDE the people of St. Michael's parish, Geneseo, N. Y., were made glad by the gift of $6,000 from Mr. and Mrs. J. W. Wadsworth of that parish; this sum, together with other gifts, brought the amount of endowment up to $12,750. At that time Mr. Wadsworth promised to increase that sum to $15,000, which he has just done. With its present endowment the future of the parish is more permanently assured, the property more adequately maintained, and many anxieties, such as rural parishes are too often subjected to, will be lessened or removed.

A NEW WINDOW, the subject representing the Good Shepherd, has been placed in St. John's church, Dubuque, Iowa, in memory of Mr. E. C. David, a former parishioner, by his wife, now a resident of Cheyenne, Wyo. This window maintains the high standard of the other windows in this parish church, among which are many of the finest productions in

the country, and was imported by Spaulding & Co. from England, where it was made by Heaton, Butler & Bayne.

A PAIR of handsome seven-branched candelabra for the altar have recently been presented to All Saints' Church, Mobile, Ala.

## CLERICAL GATHERINGS.

THE CONVOCATION of Sonoma Deanery, diocese of Sacramento, met in St. Mary's church, Napa, December 7th and 8th. At the opening service Bishop Moreland delivered a stirring address on "Our Obligations and Privileges as a Diocese." The Rev. John Barrett, Rev. Charles E. Farrar, and the Rev Thomas Parker Boyd, delegates to the General Convention, gave glowing reports of the meeting in Cincinnati, and Rev. Irving E. Baxter spoke on "The World Impulse and the Spiritual Life of the Church." On the second day, after the celebration of the Holy Communion, the business session was held. The Rev. Charles E. Farrar spoke on "How to Interest Men in Church Work," and the Rev. D. E. Holt on "How to Win Men for Christ." From 11:15 to 12:15 a Quiet Hour was conducted by Bishop Moreland. In the afternoon the speakers were the Rev. Benjamin Diggs, Rev. John Barrett, Rev. A. A. McAlister, and Rev. D. E. Holt. From 3:30 to 5 P. M. the time was devoted to the Woman's Auxiliary, and Mrs. Irving E. Baxter read an enthusiastic paper on "The Three-Fold Method of Work." Convocation came to a close with a supper in the guild hall for the men of the parish. Speeches were made on the subject, "Man's Work in the Church," by the Bishop and visiting clergy. As a result of this meeting the men of the parish were organized as a "Laymen's Parish League" for the extension of Christ's kingdom in Napa.

THE CONVOCATION of San Francisco met on the Feast of St. Andrew in the pro-Cathedral, San Francisco. There was but one session, in the afternoon, which was given up to a review of the General Convention in addresses by the newly elected Bishop of San Joaquin, the Rev. L. C. Sanford, on the Missionary Aspect of the General Convention; by the Rev. E. L. Parsons, rector of St. Mark's Church, Berkeley, on the Committee Work of the General Convention, and by the Rev. C. N. Lathrop on the General Convention from the Point of View of a New Member. There was a goodly attendance of clergy and laity. The Dean of Convocation, the Rev. Clifton Macon, finding other work pressing upon him, found it necessary to resign, and the Rev. W. R. H. Hodgkin, vicar of All Souls' chapel of St. Mark's parish, Berkeley, was appointed to fill the vacancy.

A MEETING of the Muscatine (Iowa) Deanery was held in St. Michael's Church, Mt. Pleasant, December 6th and 7th. The programme included an address by the Bishop, a sermon by the Rev. E. H. Rudd, D.D., and addresses by the Rev W. P. Williams, Mrs. John Arthur, Mrs. W. L. Cooper, and Mrs. W. F. Bishop. During the sessions representatives of the branches of the Woman's Auxiliary in the deanery held a business meeting, the speakers being Mrs. John Arthur, the president of the Iowa branch, and Mrs. W. L. Cooper. On the second evening a service was held and addresses made by two of the deputies to the General Convention, the Rev. W. D. Williams, the Very Rev. Marmaduke Hare, M.D., and by the Bishop of Iowa.

A QUIET DAY for the clergy of the diocese of Colorado was held by Bishop Olmsted in the chapel of Wolfe Hall on December 2d, and on the previous day a conference of the clergy and laity was held in the reception room of the same building. Nearly every clergyman of the diocese was present and a goodly number of the laity also. Mr. Walter Fairbanks read a paper on the "Church and the World" and in the afternoon another was read by the Rev. H. S. Foster on "The Church's Outlook of To-day." Both papers were excellent, stimulating, and were discussed by nearly every person present in turn. In the evening a reception was held by the Bishop and Mrs. Olmsted in the parlors of Wolfe Hall, which was well attended, the young ladies of the school serving the refreshments.

WILLMAR DEANERY of the diocese of Minnesota held its fall meeting in St. Luke's church, Willmar, December 7th and 8th. The programme contained a large variety of subjects and speakers, among the latter being the Rev. Henry de Wolf de Mauriac, the Rev. G. Herbert Bailey, the Rev. Alexander Coffin, the Rev. W. A. Dennis, and Prof. A. N. Gilbertson. A closing missionary service was held, at which addresses were made by the Rev. Messrs. Houlgate and Rollit and the Ven. H. F. Parshall. The women were addressed in the afternoon by Mrs. Hector Baxter of Minneapolis, president of the Minnesota branch of the Auxiliary.

THE HARRISBURG (Pa.) Clericus met at St. James' rectory, Lancaster, on December 12th. The topic for the day was *The Reproach of the Gospel*, by J. H. F. Peile. The Rev. John Mills Gilbert, rector of St. Paul's, Harrisburg, opened the discussion. Twelve of the clergy were present.

## REV. DR. J. S. B. HODGES CELEBRATES AN ANNIVERSARY.

DECEMBER 15TH was the fortieth anniversary of the institution of Rev. J. S. B. Hodges, D.D., as rector of old St. Paul's Church, Baltimore. Dr. Hodges served as rector of the parish for more than thirty-five years, until December 31, 1905, when he resigned and was elected *rector emeritus*. Although in his eighty-first year, Dr. Hodges is as active as a man ten years younger, going frequently to town from his home near Avalon, administering the Holy Communion each Thursday in St. Paul's church, and maintaining active interest in the affairs of the diocese, being a member of the Standing Committee and chairman of the committee on Canons. He served as one of the deputies from the diocese to the General Convention at Cincinnati. Of the clergy who were city rectors when Dr. Hodges was instituted in 1870, all have passed away, with the exception of the venerable Dr. Leakin, now in his ninety-third year. During these years at least thirty clergymen have been engaged in the work of St. Paul's parish, three of the assistant ministers, Rev. Messrs. Nicholson, Hale, and Harding, having been chosen Bishops. Dr. Hodges celebrated the anniversary very quietly, going to St. Paul's in the morning and celebrating the Holy Communion, assisted by the rector, Rev. A. B. Kinsolving, D.D., and afterwards receiving the congratulations of a number of his friends who were present.

REV. J. S. B. HODGES, D.D.

## SEVERAL CHURCH CLUB MEETINGS.

THE Church Club of Cincinnati, Ohio, gave a complimentary dinner at the Grand Hotel on Monday evening, December 12th, to the Executive Board and the chairmen of the various committees in charge of the successful arrangements for the recent General Convention. Mr. Thomas Kite, president of the club, was in the chair, Mr. W. Kelsey Schoepf spoke for the Executive Board and thanked the club for its liberal support. Mr. A. O. Elzner, chairman of the Committee on Arrangements, told of the many difficulties overcome in the limited time allowed for the work. Messrs. A. W. Schell, Charles W. Short, and Canon Reade, the general secretary, also spoke. A pleasing musical programme was given.

DES MOINES CHURCHMEN connected with St. Paul's, St. Luke's, and St. Mark's parishes were the guests of the latter parish on Thursday evening, December 1st, at one of the three yearly meetings for a dinner and conference, to the number of about one hundred. The speakers were Mr. Orvis of St. Luke's, Mr. Evans of St. Paul's, Mr. George Henry (chancellor of the diocese), Mr. W. A. Haberstro (traveling secretary of the B. S. A.), and Mr. Malcolm McDowell of Chicago.

THE MEN connected with St. John's parish, Fayetteville, N. C., met in an informal way on the evening of December 13th at the Lafayette Hotel, and after an excellent dinner speeches were made by the Rev. C. N. Tyndell, rector of St. John's, Mr. B. F. Finney, secretary of the B. S. A., and Rev. J. M. Owens of St. Paul's, Norfolk. As a result of the gathering an organization was effected and several committees appointed, thereby furnishing the rector with an effective means of promoting the interests of the parish in almost every phase of Churchly activity.

BISHOP ANDERSON was the guest of honor at the December meeting of the Men's Club of St. Matthew's parish, Kenosha, Wis., which was held on December 13th. Over ninety men were present. The Bishop made a splendid address on the importance of the Sunday school. Bishop Webb was also present and spoke about the General Convention.

THE Rev. GEORGE C. STEWART of Evanston, Ill., made an address upon the subject of "Religion in Business" at the annual meeting of the Minnesota bankers, which was much appreciated by the three hundred guests. During his stay in Minneapolis, the Rev. T. P. Thurston gave a luncheon at the Minneapolis Club, at which Mr. Stewart met several of the city clergy.

A MEN'S organization has been formed in St. Paul's Church, Des Moines, Iowa. Some two hundred men are now enrolled as members and prospects for a splendid working organization are excellent.

A MEN'S CLUB has been organized in All Saints' parish, Mobile, Ala., with the Rev. H. M. Hood, who is also choir director, as president.

## CHAPEL BUILT FOR MEMPHIS CHURCH HOME.

A NEW CHAPEL has been built at the Church Home, Memphis, Tenn., and for the first time in years there is room for all the children. The edifice is built of brick, and the altar, stalls, and floor are of oak. The home is under the care of the Sisters of St.

Mary, and is now one of the best equipped institutions in the South. The Advent retreat at the home was conducted this year by the Rev. Holly W. Wells, rector of St. Luke's Church.

## WITH THE BROTHERHOOD.

THE ANNUAL meeting of the Maryland Junior Assembly, B. S. A., was held on the night of December 8th in Christ Church parish house, Baltimore. The principal speaker was the Rev. Middleton S. Barnwell of Christ Church. Officers for the ensuing yeear were elected as follows: President, Walter B. Wessels of St. Paul's chapel; vice-president, Thomas Donaldson of Grace Church, Elk Ridge; secretary-treasurer, Richard Reese of St. Michael and All Angels'; recording secretary, Charles Tinges of Memorial Church.—THE BALTIMORE Local Assembly, B. S. A., met in the chapel of Ascension church on December 13th. The following officers were elected: President, John A. Muir; vice-president; H. B. Bowerman; secretary-treasurer, Talbot D. Jones; recording secretary, H. S. T. White.

THE CENTRAL New Jersey Local Assembly, B. S. A., held its annual meeting on December 1st in Grace church, Elizabeth. The meeting was preceded by a supper. J. Wesley Hegeman of Plainfield was elected president, C. P. Yoeman of New Brunswick, secretary, and Frederick S. Debo of Elizabeth, treasurer. Mr. Franklin H. Spencer, field secretary, introduced resolutions in memory of James L. Houghteling, and made an address on the Foward Movement. Other addresses were made by the Rev. Dr. Lyman-Wheaton on the Church Temperance Society; and by the Rev. Dr. Fenton of Metuchen on the Rule of Service.

A JOINT Brotherhood service of the parishes in Des Moines, Iowa, and vicinity was held in St. Paul's church on St. Andrew's Day. Mr. W. A. Haberstro spoke upon the death of Mr. Houghteling, and the men were entertained at lunch at the Grant Club after the service.

## NEW CHURCH SCHOOL FOR YOUNG GIRLS.

IN ADDITION to the old and well-known Church school for girls (St. Mary's) at Knoxville, Tenn., founded by Rev. Dr. Leffingwell in 1868, a project is on foot to establish a school for younger girls, to be under the same management as St. Mary's and to be located on the same grounds as that institution, the site to be toward the west from the main school building. The plan had been under consideration for some time, being necessitated by the numerous application for admission to St. Mary's of many young girls below the required age.

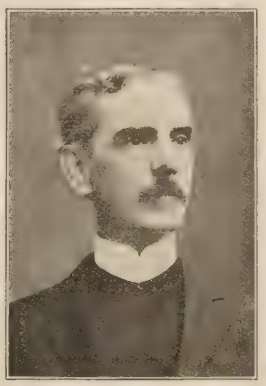
The name chosen is St. Martha's, and the school will be an attractive building, with its own corps of instructors and care takers. A noted firm of Chicago architects has been given the contract to make the working drawings and specification. The actual construction work will begin as soon as possible in the early spring and be pushed rapidly to completion, in order to receive pupils in September. The general design of the edifice will be suggestive of St. Mary's, though not in any way an imitation. The first floor will be of brick, trimmed with stone; the second floor will be timbered, with plaster work, and will contain three dormitories.

## CONTRACT LET FOR CHURCH AT COSHOCTON, OHIO.

THE CONTRACT has been let and preparations are now being made for the erection of the new Church of the Holy Trinity, Coshocton, Ohio. The material to be used in the building will be finished concrete blocks. The cost is estimated at $10,000.

## DEATH OF THE REV. DR. MASON.

ANOTHER distinguished deputy to the late General Convention has passed to his rest in the person of the Rev. John K. Mason, D.D., deputy from Kentucky, rector of St. Andrew's Church, Louisville. He died on Sunday evening, December 18th, in that city, from complications following a surgical operation at the Norton Memorial Infirmary. Dr. Mason



THE LATE REV. JOHN K. MASON, D.D.

was a native of Brunswick county, Va., and was graduated at Hampden-Sidney College and at the Virginia Theological Seminary, and was ordained deacon in 1876 and priest in 1877, both by the late Bishop Whittle. Prior to 1896, when he entered upon his last parish work in Louisville, his ministry had been spent in Virginia save for two years at Charlotte, N. C., 1879-81. He was a deputy to the General Conventions of 1895, 1901, 1904, 1907, and 1910, as also to the Fourth Department Missionary Council and a member of the Standing Committee in his diocese. He was exceedingly sweet and lovable in disposition, and though of very pronounced Evangelical views, was deeply loved by very many who were not in theological sympathy with him.

The funeral service was held at St. Andrew's church, of which he had been the rector for about fifteen years, on Monday and the body was taken to Virginia for interment.

## CONGREGATIONAL MINISTER CONFORMS.

THE Rev. WILLIAM FREDERIC FOOTE, lately a Congregational minister, has been admitted by the Bishop of the diocese of Minnesota as a candidate for holy orders. Mr. Foote is at present an instructor in the department of psychology at the State University. He is a graduate of the University of Maine and the Bangor Theological School of the same state. Mr. Foote is a young man and will do his special reading for holy orders whilst continuing his work at the university.

## SUDDEN DEATH OF THE REV. F. C. WAINWRIGHT.

THE Rev. FRANCIS C. WAINWRIGHT died very suddenly on December 12th at his home in Wethersfield, Conn. Mr. Wainwright was a grandson of the Rt. Rev. Jonathan Mayhew Wainwright, D.D., Provisional Bishop of New York. He was a graduate of Trinity College and was ordained deacon in 1891 by Bishop Clark and priest in 1892 by Bishop Rulison. His first work was done in connection with St. James' Church, Jermyn, Pa., from 1892 until 1897, he afterwards serving St. Luke's, Chatham, N. Y., and St. Paul's, Windsor Locks, Conn. For several years he had not undertaken parish work. The funeral services were held in Trinity Church, Wethersfield, on Thursday, December 15th. The Bishop of the diocese, the Rev. Dr. F. W. Harriman, and the Rev. Ernest deF. Miel took part. There were also present the rector, the Rev Henry S. Harte, the Rev. F. D. Hoskins, the Rev. E. G. Reynolds, and the Rev. F. J. K. Alexander.

## FREE AND OPEN CHURCH ASSOCIATION.

THE ANNUAL report of the Free and Open Church Association is to hand, and the progress reported is encouraging. Among the churches which have discontinued the rented pew system during the year are Zion Church, Rome, N. Y.; All Saints', Bayside, L. I.; Christ Church, New Bern, N. C., and Trinity Church, Kansas City, Mo. When the association began its work thirty-five years ago the pew rent system was almost universal throughout the land. To-day, largely through its influence, 87 out of every 100 of our churches do not rent pews.

## HOME RELIGIOUS ASSOCIATIONS OF SUNDAY SCHOOL CHILDREN.

A CAREFUL COUNT of 197 children in the Sunday school of All Saints' Cathedral, Milwaukee, shows that 79 have parents or guardians who are communicants of the Cathedral, 6 parents or guardians belonging to other Episcopal churches in Milwaukee, and 112 come from families that have no connection with the Episcopal Church, except through their children. Probably most of our Sunday schools in the larger cities would reveal a similar condition, which shows the urgent opportunity for real missionary work in the Sunday school and through the Sunday school into the homes.

## DEATH OF MISS EVE ALEXANDER.

INFORMATION has just been received that Miss Eve Alexander, General Secretary of the Girls' Friendly Society in America, entered into rest on December 14th at her home in Aikin, Cecil Co., Md. Miss Alexander had been seriously ill since September 25th, but became hopelessly so about four weeks ago and passed quietly and peacefully to her rest. She organized the second branch of the Girls' Friendly Society in America, which was at St. Luke's, Baltimore, on November 1, 1878, and continued from the beginning the branch secretary. In 1894 she became General Secretary of the G. F. S. in America, and has continued in the office until her death.

The funeral was from St. Mark's chapel, Aikin, the little church she loved so much, and she was laid to rest in the church-yard of the Church. The honorary president, the president, and the officers of the near by dioceses attended, also the members of St. Luke's branch, Baltimore. Among the clergy present was the Rev. Herbert Parrish, rector of St. Luke's, Baltimore.

## DEATH OF THE REV. J. H. SMITH.

THE Rev. JOSEPH HICKS SMITH, senior priest of the diocese of New York and the oldest alumnus of the University of Pennsylvania, died on Monday, December 19th, at St. Mark's rectory, Orange, N. J., of old age aged ninety-two years. Mr. Smith graduated from the General Theological Seminary in 1846, in which year he was ordered deacon, and was priested the following year, by Bishop Potter. He served the Church in Philadelphia, Newark, N. J., Wheeling, W. Va., Hamburg, N. J., and Vernon, N. J. He had retired from active service for several years.

## ALABAMA.

C. M. BECKWITH, D.D., Bishop.

### Notes.

BISHOP BECKWITH has been quite ill in Montgomery, but is recovering from the effects of an operation.

THE FOUR parishes of Mobile and the missions have appointed a committee to arrange for mid-day Lenten services next Lent at a downtown theater.

## ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

### Prospective Sale of St. Paul's, Little Rock—Follow Up Meetings.

ST. PAUL'S CHURCH, Little Rock, has granted its rector, the Rev. William Du Hamel, six months' leave of absence, in order that he may act as *locum tenens* and carry on the work of the Church at Fayetteville during the remainder of the academic year of the University of Arkansas. This generous Little Rock parish has meanwhile been placed under the care of the Rev. Henry N. Hyde, rector of Christ Church, and services are being maintained at 8:30 A. M. and 8 P. M. The state is about to condemn the city block opposite St. Paul's church and add the land to the grounds of the new state capitol, thus greatly enhancing the value of the church property. The vestry has had some tempting offers for its holding and may possibly sell and erect a more substantial church building elsewhere in the parish. The present plant consists of three contiguous frame buildings, church, parish house, and rectory.

FOLLOW-UP meetings to clinch the work of the Laymen's Missionary Movement are to be held in Little Rock at the end of January. Some of the conferences on methods of missionary finance and methods of missionary instruction will be held in Christ Church parish house.

## ATLANTA.

C. K. NELSON, D.D., Bishop.

### Vested Choir Installed at College Park.

THE VESTED CHOIR of fifteen voices, which has been in training for some time, took its part in the service for the first time on Sunday, December 11th, in St. John's mission, College Park, Atlanta.

## CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

### Meeting of Alameda S. S. Association—Notes and Personals.

THE REGULAR quarterly meeting of the Alameda county Sunday School Association was held on December 12th at the Church of the Advent, East Oakland. The principal address of the evening was by the Rev. H. H. Powell, Ph.D., of the Divinity School at San Mateo on "The Maccabaean Period." As usual the meeting was well attended, and the interest shown was very encouraging. The clergy are honorary members only, and are not admitted to any of the offices of this organization.

THE DEAN of the Cathedral, Very Rev. J. Wilmer Gresham, has found that the fogs and winds of San Francisco are rather too strenuous for a naturally sensitive throat, and he has therefore felt compelled to resign this charge. Mr Gresham went to San Francisco from San Jose in February last, and Trinity parish had not in the meanwhile succeeded in securing a rector. As soon, therefore, as it became known that Mr. Gresham found it expedient to leave San Francisco, he was immediately invited to return to his former charge. This cordial invitation he has accepted, and is now at work as rector of Trinity Church, San Jose. At the request of the Bishop of the diocese he will retain his connection with the administrative board of the Cathedral for at least a year.

IN CARRYING on the work of the Cathedral, there has been arranged a series of practical addresses on The Young Man in Modern Life. These addresses are to be given by clergy of the diocese at the 5 o'clock Sunday afternoon service in Grace pro-Cathedral.

RECENT CHANGES in the diocese have taken the Rev. C. H. L. Chandler from his position as chaplain of the Armitage Orphanage, San Mateo, to be priest in charge of St. Stephen's mission, San Luis Obispo, and the Rev. W. E. Couper from his position as priest in charge of St. Stephen's mission, San Luis Obispo, to be rector of St. Paul's Church, San Francisco.

## COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

### Parish Notes.

THE BISHOP preached an eight-days' mission at St. John's Church, Boulder, commencing on December 8th. During this mission twenty-one sermons were delivered and fifteen persons were confirmed.

THE RECTORY of St. Mark's Church, Victor, was recently destroyed by fire, entailing a serious loss on the little mining community, for the building was only partially insured.

THE CHURCH at Trinidad has many appeals for help, spiritual and material, in consequence of the recent frightful mine disasters in which about 135 miners lost their lives.

## DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

### News of Christ Church, Delaware City.

THE Rev. P. C. WEBBER will hold a mission some time after Easter in Christ Church parish, Delaware City. A branch of the Girls' Friendly Society will soon be organized.

## HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop

### Committees Appointed by the Board of Missions.

THE BOARD OF MISSIONS met at the home of the secretary, Mr. Harry S. Knight, in Sunbury on December 15th. At the close of the routine business a voluminous report was read by the Rev. Robert F. Gibson on behalf of a committee appointed at the last meeting on conditions in the diocese relating to Church extension. After a long and earnest discussion, the following committees were appointed: On "General Forward Movement in the Diocese," Rev. Messrs. George B. Bishop, Robert F. Gibson, Arthur R. Taylor, and Messrs. George N. Reynolds, W. Fred Reynolds, H. P. Wilson, W. K. Alricks, George S. Schmidt, Harry S. Knight, William O. Robinson, and F. K. Lukenbach; on "Archdeaconry and Other Diocesan Meetings," the three Archdeacons, namely, Rev. Alexander McMillan, Rev. Franklin T. Eastment, and Rev. Louis Nichols; on "Securing Missionary Speakers for Parishes and Missions," the General Missionary and the three Archdeacons; on "Missionary Information and Literature," Rev. Messrs. Gibson, Baker, and Nichols. It was resolved to publish the report referred to above and from time to time to publish a bulletin of the Board of Missions for the information of the people of the diocese. The next meeting of the board will be held in Williamsport.

## IOWA.

T. N. MORRISON, D.D., Bishop.

### Brief Mention.

THE ADVENT offering in the Sunday schools throughout the diocese will be devoted this year, as in former years, to missions.

DEAN HARE recently addressed the members of Trinity Church Men's Club, Rock Island, on the subject of "Church Unity."

## KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop.

### Bids for Construction of the Cathedral House—Session of Executive Board of the Auxiliary

PLANS FOR the new Cathedral House have been submitted to the Cathedral chapter and bids obtained, the lowest of which is $48,000, not including plumbing and several other large features which will probably run the aggregate amount up to $55,000. It was expected that the house would cost in the neighborhood of $40,000 and something over that amount had already been subscribed. Either the present plans will have to be seriously modified or a further canvass made for funds, and it is more than likely that steps will be taken immediately to secure the remaining $15,000 necessary.

A QUARTERLY meeting of the Executive Board of the Woman's Auxiliary was held Thursday morning, December 8th, in the parish house of Christ Church Cathedral. Encouraging reports were read by several of the diocesan officers, and pledges for the apportionment were made by the various parishes represented. Plans for the united Lenten work were discussed and it was decided

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to work this year for a mission hospital in Oklahoma, and for one under Bishop Van Buren in Porto Rico.

## LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

### Wish to Retain Dean Capers.

THE Very Rev. WILLIAM T. CAPERS, Dean of Christ Church Cathedral, Lexington, has received a call to the rectorship of Trinity Church, Chicago. On the theory that a call to go involves also a call to stay, Bishop Burton has led the Cathedral congregation in laying before the Dean all the considerations which should convince him that it is his duty to remain in his present position. The Bishop assembled the officers of all the various organizations in both the Cathedral congregation and in the mission of the Good Shepherd. Also on Sunday after the benediction that followed Morning Prayer, the Bishop invited the people to remain for a congregational meeting. On both occasions with great unanimity, pledges were made to the Dean of a more faithful attendance upon the services of the Church, and of a more self-sacrificing spirit of coöperation in all those plans which would tend to the upbuilding of Christ's kingdom in this community. One of the most touching features in the effort to retain the Dean has been a letter, framed by the colored missionary of the Church mission in Lexington, and signed by several of the officers and congregation, and by a number of the best colored citizens of that city. It is the conviction of the Cathedral vestry, voicing itself in strong resolutions, that the Dean, through his gifts and energies, under the guidance and blessing of God, has been of incalculable service not only to his parish but also to the community. The Dean has a very engaging personality, united with other qualities of leadership and is firmly intrenched in the affections and respect of the ministers and people of all Christian bodies. It is trusted that he will see in the benefaction of a former parishioner of the Cathedral a leading of God's providence to remain. Mr. Henry Tilford, now of New York, has promised to duplicate any sum which the Dean may raise for a parish house up to a maximum amount of $15,000, and already one-third of the amount which it is necessary for him to raise in order to secure the full extent of Mr. Tilford's promise is in hand.

## MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
JOHN G. MURRAY, D.D., Bp. Coadj.

### Churchmen and the L. M. M.—Death of Mrs. A. B. Snowden.

ABOUT two hundred of the clergy, vestrymen, and representatives of the Missionary committees of Baltimore and vicinity were present as the guests of the Advisory committee of the diocese, representing the Laymen's Missionary Movement, at a dinner on Wednesday evening, December 14th, in the parish house of Christ Church. The Rev. J. H. Eccleston, D.D., presided. The principal speaker was the Rt. Rev. A. S. Lloyd, D.D., who spoke of the principles and aims of the new missionary movement in the Church. Stirring addresses were also made by Mr. W. R. Stirling of Chicago and Mr. William F. Cochran of Baltimore, both newly elected members of the Board of Missions. The Rev. E. B. Niver, D.D., Rev. R. F. Humphries, and Hon. J. Wirt Randall of Annapolis also spoke.

MRS. ADELA B. SNOWDEN, wife of Mr. Wilton Snowden, a prominent lawyer and financier of Baltimore, died at her home in Baltimore, December 12th, after a lingering illness. Mrs. Snowden was a devoted Churchwoman, and especially interested in the work of the Woman's Auxiliary. The funeral took place December 14th from Grace church, the Rev. A. C. Powell, D.D., officiating.

## MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

### Opening of St. Augustine's Mission, Lawrence—Other Diocesan Happenings.

ST. AUGUSTINE'S MISSION, Lawrence, was opened for formal services for the first time on Sunday, December 18th, and the sermon was preached by Archdeacon Babcock. On the previous Wednesday there was an inspection of the new edifice, the basement of which is completed and it is there that the services will take place.

THE Rev. ERNEST C. TUTHILL has severed his connection with Trinity Church, Boston, and preached his farewell sermon on Sunday, December 11th. On January 1st he will begin his new work at Christ Church, Newark, N. J., to which he lately has been called as rector.

MONDAY, January 2d, will be set aside at Emmanuel Church, Boston, as a day of consecration, thanksgiving, and prayer for the great exposition, "The World in Boston," which is to be held in April.

ST. BARTHOLOMEW'S CHURCH, Cambridge, has been formally recognized as a mission and will come under the jurisdiction of the Archdeaconry of Lowell. The congregation is made up entirely of negroes and under the Rev. J. Alexander McGuire the work is prospering beyond the early expectations. It has grown at such a rapid rate that plans are on foot for an enlargement of the edifice.

THE ADVENT season has been particularly recognized at St. Paul's Church, Boston, through the appearance of special preachers at the noon-day services, among them being Bishop Courtney and the Bishop of Vermont.

## NEWARK.

EDWIN S. LINES, D.D., Bishop.

### Memorial Service for the Rev. C. S. Abbott, Sr.—Arlington Church Buys Public School—A Statute Affecting the Church.

CHRIST CHURCH, Belleville, was crowded on Thursday night, December 15th, by visiting clergy and parishioners assembled for a memorial service of the late rector, the Rev. Cornelius S. Abbott, Sr. Bishop Lines presided and spoke. Appropriate addresses commemorative of the virtues of their departed brother were made by five clergymen, and the resolutions *in memoriam* adopted by several associations of clergy were also read. Mr. Abbott died November 12, 1910, aged eighty years, and had been rector of Belleville for nearly thirty-five years.

TRINITY CHURCH, Arlington, has made a distinct gain in purchasing the public school building on land adjoining the church. Plans for a new parish building were being made when this opportunity came to purchase the suitable building with 235 feet frontage of land next to the church property. The price was about $10,000. Under Rev. John J. Bridges the parish at Arlington has made good progress.

IN VIEW of certain provisions of the statute law affecting the Church in the state of New Jersey, an opinion handed down by Justice Trenchard in the Supreme court at Trenton on Friday, December 16th, is of much interest to Churchmen. The learned judge holds constitutional the act of April 16, 1908, providing that when a Presbyterian church is dissolved, the property of the Church shall thereupon vest in the presbytery with which the Church was affiliated.

## NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

### Mission at Christ Church, Elizabeth.

A TWELVE DAYS' parochial mission in Christ Church, Elizabeth, N. J. (the Rev. H. H. Oberly, D.D., rector), ended on December 14th. The Rev. Charles Mercer Hall was the missioner. There were daily celebrations of the Holy Eucharist at 7 and 9:30 o'clock, with an instruction at the later Eucharist. Matins and Evensong were said daily. A children's mission was held every afternoon, and every night the missioner preached and held after meetings. In the afternoons of Sundays, December 4th and 11th, the missioner made wonderful addresses to men, and on four week day afternoons he held conferences for women. The mission ended on December 13th with a powerful sermon by Father Hall, the offering of resolutions and the renewal of baptismal vows, followed by *Te Deum*. There was a corporate Communion early the next morning. Many persons were brought to penitence and a renewal of Christian life, and great good was done the spiritual life of the parish.

## NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

### Slight Fire in Christ Church, Raleigh.

A SLIGHT FIRE, caused by the ignition of supposedly fireproof material covering the furnace, broke out in the basement of Christ church, Raleigh, on Sunday, December 11th. At the request of the Rev. Milton H. Barber, the rector, the congregation quietly left the church, and the blaze was quickly extinguished by the fire department. The damage done was small.

## RHODE ISLAND.

### Final Interment of Bishop McVickar and Memorial Service in His Honor—McVickar House Accepted.

THE BODY of the Rt. Rev. William Neilson McVickar, late Bishop of Rhode Island, was transferred on December 1st without religious rites from Swan Point cemetery to St. John's churchyard, Providence. The grounds of the Bishop McVickar Memorial House, lately pre-


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sented to the diocese by Miss McVickar, adjoin the churchyard at this spot, forming a most fitting memorial to his life and work.

A memorial service of rather imposing character was held in St. John's church on the Thursday evening following the translation of the body. Most of the Rhode Island clergy were present vested and several priests from Massachusetts. Besides these were the Bishop of Massachusetts, who delivered the eulogy, the Bishop of Western Massachusetts, the Bishop of New Hampshire, the Bishop of Southern Brazil, and the Bishop-elect of Rhode Island, the Rev. James DeWolf Perry, Jr. In the procession were also placed the lay members of the Standing Committee, President Faunce of Brown University, and several ministers of the denominations, most of whom represented some work with which Bishop McVickar was connected. The music was worthy of the occasion, being rendered by the well trained choir of men and women of St. John's Church.

The opening sentences were read by Dr. Fiske; the psalter was chanted antiphonally by two choirs, one in the chancel, the other in the organ gallery at the rear of the church; the first lesson was read by the Rev. Emery H. Porter, D.D., of Newport, and the second lesson by Bishop Vinton. The opening prayers were said by Bishop Parker, and the closing prayers by Bishop Kinsolving, who also pronounced the benediction. The offering was for the new memorial building soon to be erected at St. Andrew's Industrial School for boys at Barrington.

THE BISHOP MCVICKAR HOUSE was formally turned over to the Cathedral corporation by Miss McVickar on December 8th, to be used for missionary and other works of the Church in the diocese. The corporation accepted the gift and appointed a committee to take charge of the estate consisting of the Rev. Dr. Bradner (chairman), Rev. Richard R. Graham, Mr. Frank Richmond, Judge John H. Stiness, and Prof. Winslow Upton. Miss McVickar offers the sum of $500 a year towards the maintenance of the house. There will be an auxiliary committee of three women appointed later to act with and assist the committee of the corporation in running the house.

## SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

### Church Completed at Fort Bragg.

THE NEW CHURCH at Fort Bragg has been completed and turned over to the vestry, and it is hoped to hold the first service in it on Christmas Day. A large bell will shortly be hung in the tower. The church now possesses a property valued at $9,000. The Rev. John Barrett is priest in charge.

## SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

### Disaster to the Seminole Mission.

THE RECENT storm which swept over Southern Florida had most disastrous effect on the Seminole mission and hospital at Glade Cross, Lee county. On his return from a recent visit to Fort Myers, the nearest railroad and express station (67 miles distant)—and which trip consumed three weeks, the mode of conveyance being by ox team and the difficulties surmounted being almost incredible, owing to storm and high water, trees blown down, bridges destroyed, etc.—Dr. W. J. Godden, the devoted medical missionary, found that the hospital, which had just been moved and rebuilt at the boat landing, had been utterly wrecked by the wind, and it will take two or three hundred dollars to put it up again. An almost new wagon standing in front of it was smashed at the same time. The other buildings stood the storm well. The water almost came up into some of the buildings and the yard was entirely covered by it. The loss of the hospital now is very great, as it is hardly ever without Indian patients. Dr. Godden is badly in need of a competent coworker, as his arrears of work and details and duties left undone for want of time and competent assistance are almost overwhelming, and funds for the rebuilding of the hospital would be gladly welcomed.

## TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

### Bishops Address Missionary Conference.

AT THE recent missionary conference held in Memphis under the auspices of the L. M. M., the opening address was made by Bishop Gailor and the closing address by Bishop Brown. Several Church laymen served upon committees.

## WASHINGTON.

ALFRED HARDING, D.D., Bishop.

### Date of Diocesan Convention Changed.

THE DATE of the diocesan convention is changed from May 3, 1911, to May 10, 1911.

## WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

### Junior Brotherhood Chapter Instituted at Worcester.

A BRANCH of the Junior Brotherhood of St. Andrew was instituted on the Sunday next before Advent at the early celebration in St. Matthew's Church, Worcester.

## WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

### Sale of St. John's Church, Grand Rapids—Progress on Grace Church Parish House—Other News.

ST. JOHN'S CHURCH, Grand Rapids, which has been closed for some time, owing to the removal of Church people from that section of the city, has been sold, and the proceeds will be applied, so it is planned, for the opening of a new mission in the eastern part of the city, which is rapidly building up and


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Milwaukee, Wis.

where there are several Church families located.

MANY GIFTS are now being offered at Grace Church, Grand Rapids, for the furnishing of the parish house, which will be turned over to the parish by the contractors about January 1st. The people are responding nobly to the efforts of Rev. F. R. Godolphin for this work, and the prospects now are that most of the furnishings will come as gifts from the parishioners in addition to the liberal contributions which they have made for this $25,000 structure. Over $20,000 of the cost has been pledged, so that the parish will have this new property with very little indebtedness.

A VESTED CHOIR has been introduced at Benton Harbor, where the work in Holy Trinity parish is going forward most satisfactorily under the rectorship of Rev. J. H. Feringa, Ph. D.

THE Rev. DAVID CURRAN has entered upon his work as rector of Grace Church, Traverse City, and the people of this old parish are rallying about him with the determination to make the Church one of the leading religious forces of the city.

THE Rev. H. J. KEYSER, rector of St. John's Church, Mt. Pleasant, has opened a mission at Shepherd at the request of a few communicants of the Church residing there. A ladies' guild has been organized, plans are maturing for the organization of a Sunday school, and a woman has undertaken to train a choir for the regular services which it proposed to hold there.

AFTER AN illness of several months Rev. J. A. Baynton, rector of St. Paul's Church, St. Joseph, has returned to his parish and again taken up his work with renewed vigor.

BISHOP MCCORMICK has arranged for a clergy retreat to be held for two days immediately before Lent, to be conducted by Rev. Harvey Officer, O.H.C.

## WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

### Personal Mention.

THE NUMEROUS parochial activities demanded through the aggressive policy of St. Stephen's parish, Olean, have necessitated the labor of another clergyman, and the Rev. John Dysart has taken up the work. The Rev. James W. Ashton, D.D., has been rector of this growing parish for twenty-eight years. Two Sundays ago the twentieth anniversary of the erection of the present handsome church edifice was appropriately observed.

## WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

### Change in Standing Committee.

THE Rev. ALBERT MASSEY of Boerne has been elected to membership on the Standing Committee of the diocese for the unexpired term of the Rev. J. Lindsay Patton, removing to the diocese of Florida.

## CANADA.

### The Weekly Budget of News From Across the Borden.

*Diocese of Niagara.*

AT A LARGE public meeting in Hamilton, December 12th, under the auspices of the local assembly of St. Andrew's Brotherhood, Bishop Farthing of Montreal gave an address, in which he severely criticised that class of politicians who had not the courage of their convictions. The Bishop preached in Christ Church Cathedral on the morning of the 12th and in the Church of the Ascension in the evening.—THERE WAS a large attendance at the anniversary services of St. Luke's Church, Burlington, the first Sunday in December. Bishop Du Moulin preached at the morning service.—AN EXCELLENT address on "Teacher Training" was given by the general secretary for the Sunday School Association, the Rev. M. A. Hilz, at a meeting held in the Cathedral schoolhouse, Hamilton, December 5th, to complete arrangements for organizations in the rural deanery.

*Diocese of Toronto.*

THE MISSION in St. Luke's parish, Ashburnham, conducted by the diocesan missioner, the Rev. J. B. Anderson, which concluded December 4th, was very helpful.—AT THE December meeting of the Convocation of Trinity College, the degree of D.D., was conferred upon Archdeacon Gillmor of Algoma. A resolution was passed to the effect that while regretting deeply the removal of the college buildings from the historic site of Trinity, it was felt that under the changed conditions such a move would be a wise one.

THE RURAL DEANERY of Toronto at the December meeting had under consideration a scheme for the advancement of the interests of the Church in the city of Toronto, in which is involved the raising of a fund of $100,000. The proposal is that this fund shall be available for increasing Church accommodation in districts where the congregations need aid, and it is suggested that for every dollar given


# What About Brain Food?

## This Question Came Up in the Recent Trial for Libel

A "Weekly" printed some criticisms of the claims made for our foods. It evidently did not fancy our reply printed in various newspapers, and brought suit for libel. At the trial some interesting facts came out.

Some of the chemical and medical experts differed widely.

The following facts, however, were quite clearly established:

Analysis of brain by an unquestionable authority, Geoghegan, shows of Mineral Salts, Phosphoric Acid and Potash combined (Phosphate of Potash), 2.91 per cent of the total, 5.33 of all Mineral Salts.

This is over one-half.

Beaunis, another authority, shows "Phosphoric Acid combined" and Potash 73.44 per cent from a total of 101.07.

Considerable more than one-half of Phosphate of Potash.

Analysis of Grape-Nuts shows: Potassium and Phosphorus (which join and make Phosphate of Potash), is considerable more than one-half of all the mineral salts in food.

Dr. Geo. W. Carey, an authority on the constituent elements of the body, says: "The gray matter of the brain is controlled entirely by the inorganic cell-salt, Potassium Phosphate (Phosphate of Potash). This salt unites with albumen and by the addition of oxygen creates nerve fluid or the gray matter of the brain. Of course, there is a trace of other salts and other organic matter in nerve fluid, but Potassium Phosphate is the chief factor, and has the power within itself to attract, by its own law of affinity, all things needed to manufacture the elixir of life."

Further on he says: "The beginning and end of the matter is to supply the lacking principle, and in molecular form, exactly as nature furnishes it in vegetables, fruits, and grain. To supply deficiencies—this is the only law of cure."

The natural conclusion is that if Phosphate of Potash is the needed mineral element in brain and you use food which does not contain it, you have brain fag because its daily loss is not supplied.

On the contrary, if you eat food known to be rich in this element, you will place before the life forces that which nature demands for brain-building.

In the trial a sneer was uttered because Mr. Post announced that he had made years of research in this country and some clinics of Europe, regarding the effect of mind on digestion of food.

But we must be patient with those who sneer at facts they know nothing about.

Mind does not work well on a brain that is broken down by lack of nourishment.

A peaceful and evenly poised mind is necessary to good digestion.

Worry, anxiety, fear, hate, &c., &c., directly interfere with or stop the flow of Ptyalin, the digestive juice of the mouth, and also interfere with the flow of the digestive juices of stomach and pancreas.

Therefore, the mental state of the individual has much to do (more than suspected) with digestion.

This trial has demonstrated:

That brain is made of Phosphate of Potash as the principal Mineral Salt, added to albumen and water.

That Grape-Nuts contains that element as more than one-half of all its mineral salts.

A healthy brain is important, if one would "do things" in this world.

A man who sneers at "Mind" sneers at the best and least understood part of himself. That part which some folks believe links us to the Infinite.

Mind asks for a healthy brain upon which to act, and Nature has defined a way to make a healthy brain and renew it day by day as it is used up from work of the previous day.

Nature's way to rebuild is by the use of food which supplies the things required.

"There's a Reason"

**Postum Cereal Co., Ltd.**

**Battle Creek, Mich.**

by such congregation, an equal amount shall be contributed from the fund.

*Diocese of Saskatchewan.*

AT A MEETING in the early part of December in England, a special grant was made from the Archbishop's fund for Western Canada of £500 for Emmanuel College, Saskatoon, and £400 to Bishop Newnham for new work initiated by the Archdeacon Lloyd Society.

*Diocese of Huron.*

THERE WAS a celebration of Holy Communion in the Church at Wyoming, December 6th, when the twenty-fifth anniversary of the rector's incumbency was observed. Bishop Williams gave an address at the luncheon which followed the church service. Several gifts were presented to the rector, the Rev. J. M. Gunne, and his wife.—THE NEW chime of bells in St. Paul's church, Woodstock, was dedicated by Bishop Farthing of Montreal, who was for several years rector of St. Paul's. Bishop Williams and a large number of clergy were present at the dedication service.

*Diocese of Quebec.*

AT THE anniversary service in St. Peter's Church, Sherbrooke, in connection with the meetings of the St. Francis District Association the preacher was the Rev. H. M. Little, rector of the Church of the Advent, Montreal.

THE MISSION of Bury has qualified to become a parish.—THE MEETING of the St. Francis District Association was held in St. Peter's Hall, Sherbrooke, December 6th. The association's service was held in St. Peter's church in the evening. The business session was continued the following day and a great missionary meeting was held in the evening in St. Peter's Hall.—THE OFFICE of secretary and treasurer for the Missionary Society, vacated by Archdeacon Balfour, has been filled by the appointment of Mr. William C. Scott. —A NEW church is in prospect at Sandy Beach. A parish hall is also much needed.

*Diocese of Rupert's Land.*

AMONG THE subjects taken up at the December meeting of the Winnipeg Sunday School Association, which was held in Holy Trinity schoolhouse, Winnipeg, December 6th, were papers on "Christmas Treats and Their Relation to the Sunday School" and "Prayer Book Study."—ARCHBISHOP MATHESON has given the general secretary of the diocese, Canon Jeffery, three months' leave of absence to do deputation work in England.

*Diocese of Qu'Appelle.*

AT THE conference of the rural deanery of Kirkella, which met at Strassburg on St. Andrew's Day, great regret was expressed at the loss sustained by the deanery in the removal to another field of labor of Rural Dean D'Arcy. Bishop Harding during his visit dedicated the new chancel of St. George's.

*Diocese of Caledonia*

IT WAS DECIDED at a vestry meeting held at Stewart, Bishop Duvernet presiding, that the name of the church should be St. Mark's. Some improvements to the building were also decided upon.

*Diocese of Montreal.*

THE WOMAN'S AUXILIARY of St. John the Evangelist's, Montreal, has sent a communion service to St. Faith's, Edmonton, as a memorial of the beloved rector, the late Rev. Edmund Wood.

*Diocese of Keewatin.*

THE APPEAL for funds to build a parish hall for the parish of Lac du Bonnet has met with much success. A check came from as far as New Zealand, from which place a lady sent $100. The rector hopes to begin the work of building very soon.

## Music

*Editor,* G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

WE HAVE received an instructive communication from the rector of the parish church at Stockton-on-Tees, Yorkshire, England, in regard to certain questions which were raised some weeks ago in this column by American correspondents who were interested in plainsong. Our Anglican correspondent says:

"All information as to the adaptation of plainsong to English words (which adaptation is just as easy as in the case of Latin) may be obtained from P. E. Sankey, Esq., sec-


### School of Nurses

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retary of the Plainsong and Mediaeval Music Society, 44 Russell Square, London, W. C., England. Of the publications of this society *The Elements of Plainsong* should be studied first of all.

"Many people imagine that plainsong is only to be contemplated for the psalms, whereas it is suitable for the whole Prayer Book, and for the translations of the ancient office hymns (See examples in the English Hymnal, published by Henry Frowde, Oxford, England).

"Modern tunes are more suitable for the words of modern hymns. A great part of the English Church Prayer Book has been set to plainsong music.

"The *Manual of Plainsong* (Novello) gives the daily psalms and canticles. Some clergymen may find the *Sarum Psalter*, published by George Bell & Sons (London), more suitable, especially when antiphons are used, requiring a psalm to be sung to a different tone on some occasions. In regard to the Solesmes method, it is advisable to hear some one who knows that method thoroughly sing a few melodies before attempting anything practical.

"As the psalm tones are often thought to be the sum total of plainsong (or Gregorian music), it is well to remember that they bear about the same relation to the rest as 'Anglican chants' do to the rest of modern music.

"Plainsong is especially useful in small churches with perhaps one or two singers to lead the congregation."

In connection with this subject we would again point out the fact that there is no choral organization or society in this country devoting its energies especially to the furtherance of plainsong music. In England the case is different. Certain English choirs of repute are chiefly celebrated for their rendition of this music. The London Gregorian Choral Association, the Church Music Society, and the Plainsong and Mediaeval Music Society are all employed in reviving the interest in ancient and traditional forms of ecclesiastical music.

The London Gregorian Choral Association gives an annual festival at St. Paul's Cathedral. In addition to this other special services are held from time to time. For example, there was a festival held by the Association a short time ago, on St. Cecilia's Day, at the Church of St. John the Baptist, Kensington. A choir of eighty voices rendered Evensong under the direction of Mr. Francis Burgess, musical director of the association. The psalms and their antiphons were the same as were used at the festival held last summer at St. Paul's Cathedral. The office hymn was Dr. Neale's translation of *Jesu, Corona virginum*, sung to a first-mode melody. Some fine *faux bourdons* by Viadana (in five parts) were used during the canticles. For the anthem Dr. Christopher Tye's setting to "O Lord of Hosts" was sung without accompaniment. The sermon was preached by the Rev. Maurice Bell, vicar of St. Mark's, Regent's Park, who is well known to some of our readers as the author of *Church Music*, one of the series of works on the Arts of the Church, edited by the Rev. Percy Dearmer.

We have no services of this kind on this side of the water. Those who are interested in plainsong take no active part in propagating their theories. No new books are written on the subject, and no plainsong music is circulated to any extent. Music firms will not even issue plainsong publications, unless all expenses are paid by subscription.

If we could have in some of our larger cities, say Boston, New York, Philadelphia, and Chicago, associations of church choirs, for the express purpose of doing what the London Gregorian Association is doing, there would be a change for the better.

## The Magazines

AN IMPORTANT contribution to our knowledge of the New Testament teaching on Divorce is made by Professor Kirsopp Lake in the November number of the *Expositor*. Dr. Lake, who is, by the way one of the most eminent living New Testament students, discusses very fully the four important synoptic passages, and decides on purely critical grounds that the absolute prohibition of remarriage in Mark 10, rather than the conditional prohibition in Matthew 19, represents our Lord's real teaching. "In fact there are few things in the Gospels which are so strongly attested according to the standards of modern criticism as the condemnation of divorce by Jesus. With this synoptic tradition agrees the independent evidence of St. Paul." Finally, on the basis of a passage from the Shepherd of Hermas, Dr. Lake argues that the conditional clause in St. Matthew was introduced by the redactor of Matthew in order to relieve Christians from the necessity of living with unfaithful wives, which seemed to them to be a sin—compare I. Cor 5: 11, "with such a one no, not to eat." It was not intended to convey any permission to remarry.

AN ART feature of the Christmas number of *Scribner's* is the reproduction in colors of Jessie W. Smith's four drawings of famous children in Dickens' novels. There are many other handsome illustrations. Sir Arthur Conan Doyle contributes "The First Cargo," an imaginary historical tableaux dealing with the coming of the Saxons to Britain. John Fox, Jr., in "Christmas for Big Ame," tells a pathetic story of the mountains. Thomas Nelson Page satirizes the spirit of fashionable Christianity in "The Stranger's Pew." Richard Harding Davis contributes "The Consul." It has to do with an American official in a far country. "The Bonnet With Lilacs," by Katharine Holland Brown, is a story that will not soon be forgotten. F. Hopkinson Smith's new serial, "Kennedy Square," a thrilling story, commences in this number. General Funston's fourth paper on his Cuban experiences contains a striking tribute to the bravery of the Cubans in their war for independence.

AN ESPECIALLY handsome front cover adorns the December *Hampton's*. There is little suggestion of the Christmas season in the contents, though, as usual, there is not an uninteresting line in the whole number. Noteworthy articles are "A Thousand Miles by Airship Over the Atlantic," Walter Wellman; "John Jones Comes to Life (a story)," Harris Merton Lyon; "The Surrender of New England," Charles Edward Russell; "The Hybrid Hyberborean Ant," Roy L. McCardell; "The Children's Plague," Jacolyn Manning, M.D.; "The Goddess of His Faith (a story)," Frederick Palmer; and "Another Chance for the Bad Boy," which is well illustrated and is worth a second reading, by Rheta Childe Dorr.

THE *Delineator* for December contains a layman's sermon by Erman J. Ridgway which presents some strong arguments in favor of the religious education of children. The whole number is redolent of the Christmas season. The stories are of rare quality: "What Happened in the Night," by James Hopper, is a delightful fantasy; "Christmas for One," by Parker H. Fillmore, will touch the heart, and "Madame Joy-in-Life," by Wanda Petrunkevitch, will reveal a character whom everybody will welcome as a holiday guest. "The Unforeseen," Mary Stewart Cutting's fascinating serial, reaches a happy ending.

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